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EVANGELISM

Traverce Harrison
C. J. Sharp

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EVANGELISM

THE MAN, THE MESSAGE, THE METHOD

A "How" text-book of evangelistic methods, growing out of actual experience

BY
TRAVERCE HARRISON
and CECIL J. SHARP

CINCINNATI, O.
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TO the end that all Christians may learn to be savers of souls for our Lord and Master Jesus Christ, and, therefore, to all our brethren who bear His name and love His cause, this book is respectfully and lovingly dedicated.

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THE STARLESS CROWN

"They that turn many to righteousness shall shine as the stars for ever and ever."—Dan. 12: 3.

Wearied and worn with earthly cares, I yielded to repose,
And soon before my raptured sight a glorious vision rose.
I thought, whilst slumbering on my couch in midnight's solemn gloom,
I heard an angel's silvery voice and radiance filled my room.

A gentle touch awakened me; a gentle whisper said,
"Arise, O sleeper; follow me," and through the air we fled.
We left the earth so far away that like a speck it seemed,
And heavenly glory, calm and pure, across our pathway streamed.

Still on we went. My soul was wrapped in silent ecstacy—
I wondered what the end would be, what next should meet my eye.
I know not how we journeyed through the pathless fields of light,
When suddenly a change was wrought, and I was clothed in white.

We stood before a city's walls most glorious to behold;
We passed through gates of glistening pearl, o'er streets of purest gold.
It needed not the sun by day, the silver moon by night—
The glory of the Lord was there, the Lamb Himself its light.

Bright angels paced the shining streets, sweet music filled the air,
And white-robed saints, with glittering crowns, from every clime were there.
And some that I had loved on earth stood with them round the throne.
"All worthy is the Lamb," they sang, "the glory all His own."

But fairer far than all besides I saw my Saviour's face,
And as I gazed, He smiled on me with wondrous love and grace.
Lowly I bowed before His throne, o'erjoyed that I at last
Had gained the heaven of my hopes, that earth at length was past.

And then in solemn tones He said: "Where is the diadem
That ought to sparkle on thy brow, adorned with many a gem?
I know thou hast believed on me, and life through me is thine,
But where are all the radiant stars that in thy crown should shine?

"Yonder thou seest a glorious throng, and stars on every brow;
For every soul they led to me they wear a jewel now.
And such thy bright reward had been, if such had been thy deed,
If thou hadst sought some wandering feet in paths of peace to lead.

"I did not mean that thou shouldst tread the way of life alone,
But that the clear and shining light which round thy footsteps shone
Should guide some other weary feet to my bright home of rest,
And thus, in blessing those around, thou hadst thyself been blest."

The vision faded from my sight, the voice no longer spake;
A spell seemed brooding o'er my soul which long I feared to break;
And when at last I gazed around in morning's glimmering light,
My spirit fell, o'erwhelmed beneath the vision's awful night.

I rose, and wept with chastened joy that yet I dwelt below,
That yet another hour was mine my faith by works to show;
That yet some sinner I might tell of Jesus' dying love,
And help to lead some weary soul to seek a home above.

And now, while on the earth I stay, my motto this shall be:
"To live no longer to myself, but Him who died for me;"
And graven on my inmost soul this word of truth divine:
"They that turn many to the Lord bright as the stars shall shine."

—*The Parish Visitor.*

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FOREWORD

EVANGELISM is the first task of the church. We have given our ministers courses in comparative religions, psychology, sociology and theology, but when have we given a thorough course in the practical work of evangelism?

While there have been produced books on evangelism, these are, for the most part, short, practical books of instruction for use in immediate preparation for a coming, revival meeting. There are two splendid text-books, specifically prepared for use as text-books, that have come to our attention. The one is "Training for Personal Evangelism," by Traverce Harrison, and the other is "New Testament Evangelism," by Jesse Kellems. The first deals largely with the subjects to be taught and treated in an evangelistic campaign, and the other deals with practically all the phases of work incident to a revival campaign.

So far as we know, however, there is no text-book comprehensively covering all phases of the evangelistic work, when we think of evangelism as every Christian's task for the whole year round. We have long felt that there should be a comprehensive, yet condensed, text-book in popular lesson form, suitable for study and reference by ministers, and usable by them as a text-book in classes. There is also a grave

need for a text-book suitable for definite and systematic classwork in institutes and Bible colleges.

This book is produced with the hope that it may at least blaze the way in the direction of a systematic and thorough study of all phases of evangelism, and all tasks incident thereto. The matters handled in each chapter, and the suggestions made, are not based on theories, but have been carefully collected from the most successful soul-winners among us.

It is intended, first of all, that this volume may be simple and practical. All studies are made up of thoroughly systematized and condensed paragraphs suited to classwork. However, the paragraphs are so arranged that the book is most readable. The intention has been to omit no phase of work immediately incident to evangelism, whether it be revival evangelism, personal evangelism, constant evangelism, Bible-school evangelism, missionary evangelism, or any other form of evangelism. In addition, the book attempts to deal concretely with the tasks incident to the work, and covers all tasks from the advertising of a meeting, to, and including, baptism, organization, care and training of the converts, and housing the new congregations.

C. J. Sharp.

I.

THE EVANGELISM OF JESUS

OUTLINE STUDY I.

I. WHAT THE EVANGELISM OF JESUS INCLUDES.
   1. Work Done by Jesus.
   2. Special Work Done by Inspired Followers.
   3. Work to be Done by Uninspired Followers.

II. PERSONAL MINISTRY OF CHRIST.
   1. Jesus Prepared Himself for His Task.
   2. He Prepared His Hearers for His Message.
   3. He Did Personal Evangelism.
   4. He Reached the Multitude.
   5. Trained Others to Do the Work.

III. WORK OF HIS INSPIRED FOLLOWERS.
   1. Founded the Church and Gave Us the Word.
   2. Noteworthy Points to Their Ministry:
      (1) Though inspired, they worked and sacrificed.
      (2) Were strictly loyal to their commission.
      (3) Held to the one task.
      (4) Gave us a clear written Word.

IV. WORK TO BE DONE BY HIS UNINSPIRED FOLLOWERS.
   1. Message and Method (to be treated in later chapters).
   2. Requirements:
      (1) Men of power.
      (2) Humility.
      (3) Sterling honesty.
      (4) Prayer.
      (5) Confidence, faith and conviction.
      (6) Fervor.
      (7) Accurate familiarity with the Word.

I.

The Evangelism of Jesus.

I. WHAT THE EVANGELISM OF JESUS INCLUDES

THE evangelism of Jesus consists not only of the work done by the Master Himself, but of the work to be done at His command by His followers. The evangelism of Jesus began with His personal ministry, and continues through His followers to this present time and is to be carried on until His purpose is fulfilled. In the following chapter we divide the evangelism of Jesus into:

1. The work done by the Master Himself. "For the Son of man came to seek and to save that which was lost" (Luke 19:10).

2. The special work done by His inspired followers. "Jesus therefore said to them again, Peace be unto you: as my Father hath sent me, even so send I you" (John 20:21).

3. The work to be done by uninspired followers. "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit" (Matt. 28:19).

The best commentary on all this work of winning the world to Him is the New Testament itself.

II. PERSONAL MINISTRY OF CHRIST

1. Jesus Prepared Himself for His Task.

(1) He had a complete knowledge of the word of God. It was ever on His tongue and no gainsayer could ever trip Him in its use.

(2) He prepared Himself by prayer and direct communion with the Father, until He came before the people to tell them of the Father, as one who has just been in His presence.

(3) He prepared Himself by thoroughly familiarizing Himself with nature, as witness His ever-ready illustrations from every feature of nature-life about Him.

(4) He prepared Himself by coming to know men and women in their every-day life and thinking, as witness His ever-keen analysis of the life and thinking of every class of people.

2. Jesus Prepared His Hearers for His Message.

(1) Almost His every recorded physical act was made to prepare the minds and hearts of men for His spiritual message. He fed men on loaves of bread that they might then hear of the bread of life. He asked for a drink of water that He might tell of the water of life. He took advantage of all men's love for a story that He might teach the most profound things about God.

Example from the Scripture is recorded in the fifteenth chapter of Luke: "Now all the publicans and sinners were drawing near unto him to hear him. And both the Pharisees and the scribes murmured, saying, This man receiveth sinners, and eateth with

them. And he spake unto them this parable, saying . . . .'' Here follow the stories of the lost sheep, the lost coin, and the lost boy, all with one purpose, and that to show the heavenly Father's never-failing love for sinful men.

3. Jesus Did Personal Evangelism.

To Him, one individual meant an opportunity. One of the best examples contained in the New Testament is to be found in the fourth chapter of John. We find that:

(1) He was traveling, yet He won a soul on the way.

(2) It was high noon and luncheon time, yet He thought first of the bread of life for a perishing soul.

(3) He was tired and hungry, yet He did not allow that fact to cause Him to put off the opportunity.

(4) The opportunity seemed small, only one, and that a strange woman.

(5) The one to be won was a despised woman of a despised people.

(6) Excuses were abundant, but none of them stopped Him.

(7) His method of approach was tactful, and not offensive.

(8) He did not turn away because the woman did not at first appreciate His meaning and purpose.

(9) He did not allow her to turn Him from His point.

(10) He unerringly drove the truth home about both sin and God.

(11) He convinced, convicted and won the woman, until she became, in turn, one to bring to Him many others.

(12) He uses the incident to further prepare His disciples that they may be winners of souls.

4. Jesus Knew How to Reach the Multitude as Well as the Individual.

This fact is clearly set forth in the New Testament. "For when the many thousands of the multitude were gathered together, insomuch that they trod one upon another" (Luke 12:1). Jesus taught them effectively. "Peter said, and they that were with him, Master, the multitudes press thee and crush thee" (Luke 8:45). At one time we find that "Jesus went up into the temple, and taught" (John 7:14), and at another time "all the people came unto him; and he sat down, and taught them" (John 8:2).

5. Jesus Trained Others to Carry Out the Work Which He Began.

"For he taught them as one having authority, and not as their scribes" (Matt. 7:29). "And they told him all things, whatsoever they had done, and whatsoever they had taught" (Mark 6:30). "And as he was wont, he taught them again" (Mark 10:1). Jesus says: "As thou didst send me into the world, even so send I them" (John 17:18). "And as my Father hath sent me, so send I you" (John 20:21).

Jesus took particular pains to choose and instruct men to carry on the work, and this is as strictly the work of evangelism to-day as is the winning of men to Christ. Every minister should have a group in special training for preaching the Word.

III. WORK OF THE INSPIRED FOLLOWERS OF JESUS

While this phase of the evangelism of Jesus deserves an extended treatment, we here give but a few brief points.

1. Founded the Church and Gave Us the Word.

These men were especially chosen and specially equipped and specially guided to give the gospel to the world in the day when the word of the New Testament was not yet given. They were, therefore, baptized with the Holy Spirit and given special powers to work miracles, as credentials of their appointment. They were empowered to speak by inspiration, and were directly guided by the Holy Spirit, while we are indirectly guided by the Holy Spirit through His word, the New Testament. They were directly commanded to unlock the kingdom, preach the first gospel sermons, make known once and for all the gospel terms of pardon, and the conditions of Christian life, conduct, service and reward.

2. Noteworthy Points to Their Ministry.

A few noteworthy things about the ministry of the inspired workers are worth mentioning here.

(1) They did not allow the fact that they were specially imbued, empowered and inspired to lessen their heroic, persistent, personal efforts. They worked, they sacrificed.

(2) They were absolutely loyal to the commission under which they preached. Each and every one gave answer to the question, "What shall I do to be saved?" strictly according to the terms of the great

commission. Peter's exhortation was: "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38).

(3) They adhered strictly to the one thing above all things—the preaching of Jesus Christ as Lord and Saviour. Paul says: "I determined not to know anything among you, save Jesus Christ and him crucified" (1 Cor. 2:2). "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Gentiles foolishness" (1 Cor. 1:23). "Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching" (2 Tim. 4:2).

(4) They gave us the word of the Holy Spirit in writing that we might all, and ever, have the guidance of the Holy Spirit. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be complete, furnished completely unto every good work" (2 Tim 3:16, 17).

IV. WORK TO BE DONE BY HIS UNINSPIRED FOLLOWERS

1. Message and Method.

Inasmuch as the remaining chapters of this volume deal largely with the *message* and the *method*, we shall confine the remainder of this study to the *man*. To be an evangelist, whether professional evangelist, minister evangelist or personal evangelist, we must remember whose message it is we are to deliver, and whom we represent.

2. Requirements.

What kind of men ought we to be if we are to represent Him? If we are to do the evangelism of Jesus, we must have men with the Christ spirit, with the Christ passion. "For the Son of man came to seek and save that which was lost" (Luke 19:10). "And this is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ" (John 17:3). And, "As my Father hath sent me, so send I you" (John 20:21).

Summed up, our task is to make men know God. This is evangelism indeed. The man, the messenger, has much to do with the way the message is received. It is great to be a Christian. It is wonderful to be a messenger, an evangelist for Jesus Christ. In the last great day it will be better to have been the humblest citizen in the humblest nation of dark Africa and have been a Christian, than to have been emperor of the proudest empire and have failed to be a Christian. Following we sum up some of the characteristics of the Christ which are needed in every evangelist:

(1) Men of power. Jesus was a man of power. An evangelist should cultivate his every ability. He dare not be a weakling. He must stand the tests.

(2) Humility. Jesus maintained humility. Here is a thing to be regarded by every evangelist. There are peculiar temptations that go with the calling. The very nature of the work, with the evangelist leading and all else following, tends to encourage egotism. The work of all appears to be his work. The results of the work all appear to be his results. To do the evangelism of Jesus, humility must ever be maintained.

(3) Sterling honesty. Old-fashioned, common honesty is a characteristic that it seems would not even need to be mentioned. Yet the evangelist will deal with many situations so harsh, many so unjust, and many so unfair, that the edge of his own standards is likely to be dulled. Dissimulation, pretense, departures from the truth, exaggerations, and even exceeding carelessness in agreements and financial matters, are snares over which many a good man has fallen even while engaged in the Lord's most sacred work. "Take thought for things honorable in the sight of all men" (Rom. 12:17).

(4) Prayer. Have we ever learned to pray? There have been men who were mighty in prayer. Are we? Have we not much to learn about prayer if we are to be evangelists for the Saviour? Let us remember Jesus "went up into the mountain to pray" (Matt. 14:25).

(5) Confidence. Confidence is the opposite of doubt. We ought to go out with absolute confidence in God, in Christ, in the word of God and its power, and, last of all, with confidence in ourselves. Victories are seldom won by those who start out with their banners trailing in the dust. He who does not confidently expect to win souls will scarcely succeed. (See Matt. 21:21.) Confidence, faith and conviction go hand in hand. It takes conviction to convince.

(6) Earnestness. Earnestness is an absolute essential to the successful soul-winner. Earnestness begets fervor. It takes fire to start fire. Cold facts might convince, but seldom convict or inspire. Earnestness begets confidence and respect, in the hearers. You

want your hearers to be in earnest, then be yourself in deadly earnest. Jesus was enough in earnest that He was willing to die, and thus convince a world. We are to be "fervent in spirit; serving the Lord" (Rom. 12:11).

(7) An accurate familiarity with the word of God. If, as evangelists, we are specialists in any one thing, it is as teachers of the word of God. A mountebank may manipulate a crowd, but it takes a teacher of the Word to make Christians. It is here that, as a people, we are peculiar evangelists. "Preach the word" (2 Tim 4:2). ". . . . in your faith supply virtue; and in your virtue knowledge; and in your knowledge self-control; and in your self-control patience; and in your patience godliness; and in your godliness brotherly kindness; and in your brotherly kindness love. For if these things are yours and abound, they make you to be not idle nor unfruitful unto the knowledge of our Lord Jesus Christ" (2 Pet. 1:5-8).

TEST QUESTIONS

1. Name the three general divisions of the evangelism of Jesus.
2. Give Scripture quotations summarizing the purpose of all New Testatment evangelism.
3. Name five features of the personal ministry of Jesus.
4. Name four features of Jesus' personal preparation.
5. How did Jesus prepare His hearers for His spiritual message?

6. Give an instance of the personal evangelism of Jesus.

7. Quote instances of Jesus' appeal to the multitude.

8. How did Jesus arrange for His work to be continued in His absence?

9. Name four characteristics of the work of the inspired evangelists.

10. What is the first thing to be considered in preparing to evangelize?

11. Name seven characteristics that should be in a New Testament evangelist.

II.

THE NEED FOR NEW TESTAMENT EVANGELISM

OUTLINE STUDY II.

I. MEANING OF NEW TESTAMENT EVANGELISM.
   1. Purpose.
   2. In Spirit—Earnest and Sincere.
   3. In Authoritative Proclamation.
   4. In Method.
      (1) Based on knowledge.
      (2) Tact and resourcefulness.
      (3) Patience.
   5. In Points of Emphasis.
   6. In Its Plan of Salvation.
   7. In Power.

II. WHY SUCH AN EVANGELISM IS ESPECIALLY NEEDED NOW.
   1. Unbelief Is More Rampant than Ever.
   2. Religious Confusion Is More Pronounced than Ever.
   3. Worldliness Is More Pronounced than for a Century.
   4. Intensity and Strenuousness of Modern Life.
   5. The Halting Power of Denominationalism.

III. NEW TESTAMENT EVANGELISM ALONE MEETS THE NEEDS.

II.

The Need for New Testament Evangelism.

I. MEANING OF NEW TESTAMENT EVANGELISM

THE need for New Testament evangelism will depend entirely on what is meant by the term. Everybody is already convinced that all the world needs something and needs it badly. The churches are rapidly coming back to the idea that the world needs evangelizing. The thought of this study is that the world needs a particular kind of evangelism, which is here termed New Testament evangelism.

1. Purpose.

The purpose of New Testament evangelism is salvation from sin and death. Why evangelize? Without discussion, we eliminate mere party spirit, self-glory and the desire to triumph in size over other bodies, and proceed immediately to the New Testament purposes. Make note that he who preaches only a social gospel and a social redemption, has not yet preached the New Testament gospel of salvation from sin and death. "For there is no distinction; for all have sinned, and fall short of the glory of God" (Rom. 3:22, 23). "For the Son of man came to save that which was lost" (Matt. 18:11). Jesus says: "All authority hath been given unto me in

heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:18-20).

2. In Spirit.

Whatever message may be preached in evangelism, it can hardly be said to be New Testament evangelism if it lacks in sincere, fervent passion for lost and dying men. Even the truth must be preached, not mouthed. Organization, technique, efficiency so called, can never replace the passion for souls. Jesus loved men and was willing to die that men might be saved.

3. In Authoritative Proclamation.

New Testament evangelism is a positive proclamation of a message—God's message—not the discussion of a probability. The message should be a New Testament message, and it should be made plain that it is a New Testament message. He who proclaims God's word as given in the New Testament can speak with quite as much authority and positiveness as did any of the prophets of old. Conviction convicts. There might be a vast deal of difference between proclaiming the gospel and delivering a discourse, even though the discourse were based on Scripture. The Master says teach them all things I have "commanded [not recommended] you."

4. In Method.

(1) Knowledge. The New Testament method is teach, baptize, teach. That evangelism which is based on every kind of appeal, except the appeal of con-

viction which is in turn based on knowledge of New Testament truths, could hardly be said to be New Testament evangelism. "Ye shall know the truth, and the truth shall make you free" (John 8:32).

(2) Tact and resourcefulness. While Paul was "determined to know nothing save Jesus Christ and him crucified," yet he did not refrain from exercising both tact and resourcefulness. He said: "I am become all things to all men that I may by all means save some." The gospel deserves to be preached by those who will throw every human resource behind it.

(3) Patience. New Testament evangelism is not only passionately earnest, but is at the same time patient and persistent. "The Lord is not slack concerning his promise, as some count slackness; but is longsuffering to you-ward, not wishing that any should perish, but that all should come to repentance" (2 Pet. 3:9).

5. In Its Points of Emphasis.

A study of the New Testament evangelism reveals that the points emphasized by the New Testament evangelists were: The sinfulness of sin, that disobedience is sin, the deadly nature of sin, Christ as the Saviour, Christ as the only Saviour, the gospel plan for laying hold on Christ and the necessity for food, exercise and growth in Christ.

6. In the Plan of Salvation.

The New Testament evangelists taught a clear-cut and divinely appointed plan of salvation. They hesitated not to declare the whole counsel of God. Any modern evangelism which teaches a part of the gospel for effect, and omits a part for policy, can

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hardly be called New Testament evangelism. Men were taught that they must believe in Christ, repent of their sins toward Christ, confess their faith in Christ, be baptized into Christ; that His name should be above every name; that they who are in Christ are new creatures, and that it is they who serve Him that shall reign with Him.

7. In Power.

Evangelism in New Testament days was unafraid to attack evil and entrenched wickedness, and was powerful to lift men from every depth of sin. Men, to-day, are aware that it will take power to stem the tide of twentieth-century sin, indifference, carelessness, worldliness and godlessness. Is an evangelism like the above that evangelism which has in it the actual power to accomplish the task? Is the gospel that power that can meet the world's needs and cure the world's woes? If it is, the need for New Testament evangelism has been demonstrated beyond a possibility of doubt or hesitation.

II. WHY SUCH AN EVANGELISM IS SPECIALLY NEEDED NOW

A diagnosis of the world's ills and a portrayal of its conditions contains an answer to what may prove to be the cure. There are some, claiming to be identified with the church of Christ, who insist that the time has passed for the need of preaching "First Principles." We need to remember that the first of the "First Principles" is, "Faith in Jesus Christ, the Son of the living God."

1. Unbelief Is More Rampant than Ever.

Political revolution is not the only revolution, but revolt against Christ and every religion is openly and widely preached in forum, press and pamphlet. While we are talking New Testament evangelism, let us submit a few samples of another evangelism that is now world-wide. The first sample is from a widely read English book. "Self-worship is the last step in the evolution of the conception of duty. . . . The evangelist of this last step must, therefore, preach the repudiation of duty. This, to the unprepared of his generation, is indeed the wanton masterpiece of paradox."

Quoting from an article in the *Christian Herald,* by Geo. H. Sandison, in which he makes liberal use of the literature in possession of the Department of Justice in Washington, and with which this country was being generally flooded, we give the following excerpt in order to raise the question as to whether New Testament evangelism is not now seriously needed. "All religions, with their gods, demigods, prophets, their Messiahs and their saints, are the creation of credulous imaginations of people who have not yet arrived at a full possession of their spiritual power."

In a manifesto to anarchists and communists is found this frank avowal: "We hate religion because it lulls the spirit with lying tales, takes away courage and faith in the power of men, faith in the triumph of justice on the real earth and not in a chimerical heaven. Religion covers everything with fog; real evil becomes visionary and visionary good a reality."

From a report of the Lettish Executive Committee of the National Lettish Socialistic Organization (American), the writer quotes: "Religion is the opium of the people. It is the striving of the people for an imaginary happiness. It springs from a state of society and requires illusion" (Karl Marx, "Critique of the Philosophy of the Law" by Hegel).

From "Church and School in the Soviet Republic" by M. Bakunin: "With all due respect, then, to the metaphysicians and religious idealists, philosophers, politicians or poets, the idea of God implies the abdication of human reason and justice; it is the most decisive (foe) of human liberty, and necessarily ends in the enslavement of mankind, both in theory and in practice."

These evangelists are preaching this gospel. They are sincere, and some of them are willing to die for the gospel which they believe and teach. Is New Testament evangelism needed? Should Christians spare themselves when atheists are willing to become martyrs for their religious and political beliefs? This atheistic propaganda, which aims at the ultimate destruction of religion as well as government, is being widely circulated throughout the United States, and its appeal to the ignorant and the alien is dangerous in the extreme to all that is good or sacred. What are Christians going to do about their gospel? We have taken space to insert these few quotations, because to us they are a direct and clinching argument for the need for the New Testament evangelism. Christians are challenged. Shall they meet the challenge?

2. Religious Confusion Is More Pronounced than Ever.

The need for New Testament evangelism is shown by the columns of almost any one of our great metropolitan papers in their Saturday announcements. In consulting one paper, we found five full columns totaling one hundred announcements of the Sunday meetings, aside from a full page of announcements of theaters, picture shows, etc. In the five columns of announcements of Sunday meetings were announcements of eighteen *bona-fide* and recognized churches, such as Methodist, Baptist, Presbyterian, Episcopal, etc. There were also eighteen announcements of and for eighteen Christian Science churches. Spiritualistic churches and meetings numbered twenty-five, or one-fourth. The list of subjects is as follows:

Society of Transcendent Science, People's Forum, Laborite on "Exterminating the Devil"; Rajah Spiritual Church of Science, "Healing and Lecture;" Mary Garden Forum, "Co-operative Commonwealth;" Society of Applied Psychology, "Growing Young and Handsome;" Institute of Applied Psychology, "Psychology of Faith;" Open Forum of Applied Psychology, "Healing Methods;" Ancient Order of the Magi, "Lecture and Demonstrations;" Proletarian Forum, "Mob Hypnotism;" Sunday Night Club, "Mind and Memory Training;" Anthropological Society, "Unfulfilled Ideals," and Guild Hall, Demonstrations, "Truth about 'Psychological Complexes';" "Disillusionment;" "Uses of Spiritualism;" "The Spiritual Demonstration;" "Shall We Teach Applied Psychology?"

We have merely given the name assumed by the organization in each case and the subject to be discussed. The places of meeting were among the largest halls and prominent meeting-places in a great city. Where is the Christ in it all? Is this not the time when New Testament evangelism is needed?

3. Worldliness Is More Pronounced than for a Century.

This is a matter of common observation. From the reaction from the World War, or some other unknown reason, there has been a general sweep all along the line to a pleasure-mad worldliness. The attack of the revolutionist on the bulwarks of government may be serious, the attack of the religious revolutionist on the foundations of the church may be more serious, but neither has secured so many converts as have these revolutionists who have led the attack on the fortifications of the conventions of society. A general spirit of "down with the conventions" has reached into almost every home. Good breeding, good taste, good manners, gentleness and devotion have yielded to "jazz" and "flapperism" in an alarming degree. This is, perhaps, but another manifestation of the same thing that accounts for the flood of aggressive atheism and the flood of religious and psychologic nostrums offered to the souls of men. Whatever it may be, it shows a marked disrespect for things sacred, things good and right, things true and pure and safe.

Again, if ever there has been in a century a need for New Testament evangelism to save homes, to save society, to save souls, that time is now.

4. Intensity and Strenuousness of Modern Life. The nervous strain and the speeding up of life in most parts of our country have brought the need for New Testament evangelism. People go in a rush. They are slaves of the alarm-clock and the steam-whistle. They rush for trains and street-cars, and spend much of the rest of the time in speeding in automobiles. The sound of the trip-hammer and steam-whistle is ever in our ears. Our eyes are ever filled with the glaring announcements of a thousand bids to do things.

People want things simple, brief, plain, Scriptural. They scarcely have patience to try to understand fine theological arguments. A plain, simple, understandable gospel like that in the New Testament is needed. People rush hither and thither, listening to many theories of men, but this confusion only confuses them more. Convince them once that they are hearing what God has to say and they will listen with respect, unless already seriously poisoned by false presentations of what was given them as the religion of Christ and the Bible.

5. The Halting Power of Denominationalism. The last item we shall give as showing the positive need for New Testament evangelism is the halting power of denominationalism. The searchings and seekings for plans of union, the general seeking for methods to retain a crowd or a hearing, are evidences of the failure of mixed and confusing messages. New Testament evangelism, in purpose, spirit, authority, method, points of emphasis, plan and power, can alone meet the heart hunger and soul need so apparent.

III. NEW TESTAMENT EVANGELISM MEETS THE NEEDS

"The gospel is the power of God to save men," as it has ever been. It has successfully attacked the wiles of ancient infidelity, the thrones of heathen dominion, the confusions of human philosophies, the entrenchments of bacchanalian lust and sin, and the barriers of dense ignorance. It has no greater evils or obstacles to meet to-day, but it needs to be preached in its own natural and divine simplicity and power.

TEST QUESTIONS

1. Name eight points under which evangelism might be tested to see whether it is New Testament evangelism.
2. What is the purpose of New Testament evangelism?
3. Illustrate this purpose by quotations from the New Testament.
4. Mention some of the marks of the spirit of New Testament evangelism.
5. What advantages has New Testament evangelism in the matter of authoritative proclamation?
6. What are some of the characteristics of New Testament methods?
7. What are the points mainly emphasized by New Testament evangelists?
8. Give five reasons for a present need for New Testament evangelism.
9. Illustrate the aggressiveness of modern unbelief.

10. Give illustrations of present religious confusion.

11. Give illustrations of modern tendency to worldliness.

12. Give probable reasons for the world's present demand for a message brief, plain and Scriptural.

13. What effect should the halting power of denominationalism have on the proclamation of the New Testament message?

14. Show how New Testament evangelism meets the needs.

III.

ADVANTAGES OF OUR PLEA IN EVANGELISM

OUTLINE STUDY III.

I. TERMS DEFINED.
   1. What We Mean by Advantages.
   2. Our Plea Defined.
      (1) What it is not.
      (2) What our plea is.
   3. What We Mean by Evangelism.

II. ADVANTAGES ENUMERATED.
   1. Advantage of Its Divine Authority.
      (1) It commands the hearing of men.
      (2) It commands the respect of men.
   2. Advantage of Its Simplicity.
      (1) Everybody can understand it.
      (2) Everybody can believe it.
      (3) Everybody can obey it.
      (4) Every Christian can teach it.
   3. It Requires No Apologetics.
   4. Its Symbolism Perfectly Pictures the Foundation Facts of the Gospel.
   5. Its Terminology Calls Attention to Its Central Truths.
   6. Its Basic truths Are All but Universally Admitted by All Christian Scholars.
   7. It Is a Practical Solution of a Universally Admitted Need.
   8. The Fact that What Is Called "Our Plea" Is Not Our Plea at All, but the Holy Spirit's Plea.

III. ADVANTAGES BRING RESPONSIBILITIES.

III.

Advantages of Our Plea in Evangelism.

I. TERMS DEFINED.

THIS is not an attempt to give a lengthy dissertation on the plea, but to point out clearly the tremendous advantages which the plea has in winning the unsaved.

1. Meaning of Advantages.

By advantages we mean that the plea contains those elements and principles by which it is easier to reach and win people, and more people, than any other plea can reach and win.

For example, Catholicism may have the advantage of what is called authority of the clergy, which has a certain effect and influence over many people, but over against that we set the all authority of Christ. Certain other peoples may have stressed the advantages of beauty and dignity, but is there, or can there be, anything more stately, dignified and beautiful than the simple plea of Christ and the apostles? If these advantages exist, are we, as a people, guiltless if we overlook or fail to use them to the glory of Christ and the saving of souls?

2. Meaning of Our Plea.

(1) What it is not. Perhaps it will be clearer if first we state a few things that it is not. (a) Our

plea is not a plea for immersion. If that were so, then we should frankly call ourselves Baptists. We have lost much by allowing this erroneous notion to persist. (b) Our plea is not a plea for the name. Beautiful and sacred as is the divine name, and much as it has been obscured by other names, and much as it needs to be put above every name, yet that is not our plea. (c) Our plea is not Christian union. Much confusion has arisen lately along this line. We have succeeded in arousing a desire for union until the clamor for union of some kind or any kind has almost sacrificed the very foundations on which any lasting and divine union can and must be builded.

(2) What it is. Our plea is a plea for the absolute Lordship of Jesus Christ as head over all things pertaining to the church, and hence carries with it, as indispensables, the divine authority and inspiration and all-sufficiency of the Scriptures.

It naturally, therefore, carries with it, and can not be separated from:

a. The plea for the New Testament as the only rule of faith and practice, plus nothing and minus nothing, because sufficient in itself to thoroughly furnish the man of God unto all good works.

b. Divine and Bible names for divine things.

c. Bible baptism in design and administration as the Christian baptism.

d. The observance of the Lord's Supper on the Lord's Day as the central feature of the worship, fittingly showing the world our Lord's resurrection on the resurrection day.

e. A constant plea for the union of God's people in Christ and on Christ, that His purpose and prayer may be fulfilled, and that the world may be won to Him.

What we ordinarily term "Our Plea" could, therefore, much more fittingly be referred to as "The Divine Plea," or "The Christian Plea."

3. Meaning of Evangelism.

By evangelism we do not mean merely the conduct of revival or protracted meetings. We do not mean alone the work done by professional evangelists. By evangelism we do mean the use of the word of God by as nearly as possible every Christian to win to Christ as nearly as possible every one who is unsaved. The thought needs to be restored and reemphasized that every minister of the gospel is an evangelist first of all, and that, second of all, every Christian is capable of being, and, therefore, ought to be, a winner of souls for Christ.

II. ADVANTAGES ENUMERATED

1. Advantages of Its Divine Authority.

The first outstanding advantage is the fact that he who preaches the New Testament plea can speak as one having authority. He can frankly say: "Fellowmen, I come to present, not what I think or some one else thinks, but what God says."

(1) It commands the hearing of men. In this day of intense competition for the time and attention of men operating at twentieth-century speed, with ears filled with the sound of the steam whistle and the trip hammer, it takes something more than the mes-

sage of a man to attract the attention of most men. Most men are willing to listen to God, hence the advantage of proclaiming only the word of God, and proclaiming it as the word of God.

(2) It commands the respect of men. Positive teaching is convincing teaching, especially if backed by unquestioned authority. The preacher and teacher of the word of God should keep in mind that he can speak with exactly as much authority as did the prophets of old. They were guided directly by the Holy Spirit. We are guided quite as specifically by the same Spirit through His written word. Keeping this in mind will add much to the positiveness of preaching, and, therefore, its convincing qualities. The one warning here is to be absolutely sure to preach the Word, and not opinions and interpretations of it.

2. Advantages of the Simplicity of the Plea.

(1) Everybody can understand it. When a God-given answer is given to the question, "What shall I do to be saved?" the terms are simple enough that a "wayfaring man" can understand. People who are out of Christ are, for most part, very simple in their knowledge of divine things, even though they may be learned in other things. A clear-cut, specific, divine instruction as to what to do would have reached many a soul that has agonized long and finally despaired. "Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit" (Acts 2:38).

(2) Everybody can believe it. God's system of salvation avoids the impossibilities of belief that are involved in many of the theological systems. A man is asked to believe with his whole heart in a personality in whom no one has ever found one flaw. Men may stumble over our theologies, but when they are made to know Christ they can not help but believe in Him. This very simplicity as couched in the good confession is one of the great advantages in the plea.

(3) Everybody can obey it. Obedience involves doing something. In order to do something one must know what it is that is to be done. The very definiteness of the answer given to "What shall I do to be saved?" is a great advantage in enabling men to make up their minds to act. Some have intimated that our insistence on Scriptural terms of admission into the church has put fences about the church of Christ and made it difficult to get in. This is simply untrue. First, we have made no additions nor conditions. Second, there is, and always has been, a perfectly easy way for men to get into a church of Christ. Any one who wants to get in can easily do so. Every one can obey. "He that will, let him take of the water of life freely" (Rev. 22:17).

(4) Every Christian can teach it. The world will never be won to Christ until more Christians are soul-winners. One advantage of the plea is that an ordinary soul can teach it plainly and effectively. It does not require a doctor of philosophy nor a profound theologian to teach the way of life as given in the New Testament. In New Testament times "they

therefore that were scattered abroad went about preaching the word" (Acts 8:4).

3. It Requires No Apologetics.

A plea that answers Scriptural problems in strictly Scriptural language, and is able to give a "thus saith the Lord" for any required act, has the advantage of avoiding the necessity for much explaining.

For example, a baptism that follows the Scripture description of a burial and a resurrection, avoids much explaining that would be involved if anything else were practiced. Its adherence to Scriptural names for Scriptural things avoids the necessity for apologetics. Its avoidance of extra-Scriptural practices is an advantage of the same order.

All the best scholarship, both Catholic and Protestant, gives the meaning of *baptidzo* as "dip, plunge or immerse." Therefore, the plea, as preached, avoids the need for any apology to scholarship.

4. Its Symbolism Perfectly Pictures the Foundation Facts of the Gospel.

By symbolism we, of course, refer to immersion and the Lord's Supper. These two tell the story of, or picture, Christ's death, burial and resurrection.

For example, if I would have one know, by means of a picture, what I look like, I must send a picture of myself, and not of some one or something else. If we would picture Christ's burial and resurrection, then it is His burial and resurrection that we must picture.

Baptism is a symbol of our own burial and resurrection. Burial to the old life, out of Christ, and

resurrection to the new life in Christ; burial to the old life without promise, and resurrection to the new life with all God's promises; burial to the old life, unforgiven, and resurrection to the new life, forgiven, redeemed; burial to the old life out of the kingdom, and resurrection to the new life in the kingdom; burial to the old life of disobedience and sin, and resurrection to the new life of obedience and service; burial to the old life with death as its end and the grave as its goal, and resurrection to the new life with eternal life as its reward and heaven as its goal.

Truly, if we teach the Scriptural import of baptism, then does the symbolism of immersion have a great advantage indeed, for it alone pictures these things. Not only the teaching of immersion, but the proper and impressive performing of immersion, has a very great evangelistic advantage. "We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life" (Rom. 6:4).

5. Its Terminology Calls Attention to Its Central Truths.

When Christians are called "Christians" and the church of Christ is continually referred to as "The Church of Christ," much confusion will have been eliminated. "The disciples were called Christians first in Antioch" (Acts 11:26). The term "Christian" concisely and briefly tells all that is to be told, puts the emphasis where it should be, adds nothing and leaves out nothing. The term, "Church of Christ," leaves nothing to be guessed or explained, tells all

there is to be told, adds nothing, leaves out nothing. It places Christ's "name above every name," and calls attention to Him who is the only Saviour. It places the emphasis where it belongs, and, by the very use of the terms, helps to eliminate some of the confusion due to the many names and many ways. This, again, is an advantage in winning the unsaved.

6. Its Basic Terms Are All but Universally Admitted to Be True by All Christian Scholars.

(1) Immersion. Immersion is unquestioned by all as to the validity of its form. It has, therefore, a great advantage from the fact that it is universally accepted.

(2) The name. The terms "Christian" and "Church of Christ" are already in general use by all, and are accepted by all as of unquestioned correctness. The name constitutes an acceptable and satisfying appeal, so far as name is concerned.

(3) Terms of pardon. The simple terms of pardon—faith, repentance, confession, baptism and the righteous life—are all admitted by all as at least essential steps, and, by most, as absolutely and unquestionably necessary steps.

(4) The final appeal. The Bible as the only final appeal in matters of faith and order is already admitted by all Protestantism, and, therefore, our constant appeal for the Bible, and the Bible alone, has an advantage in winning men.

7. It Is a Practical Solution of a Universally Admitted Need.

The need for union of Christ's followers has now come to be almost universally recognized. The man

of the world also keenly recognizes this need, and when shown that by becoming a "Christian only," and taking the "Bible only as his rule of faith and practice," he is helping to build the only practical and final foundation on which all Christians can unite, the appeal to him is all the stronger. Here is again another advantage in the plea that ought not to be overlooked.

The fact that this appeal also fits so plainly with the prayer of Christ in the seventeenth chapter of John, and with the pleadings of Paul in First Corinthians (1 Cor. 1:10-13), again makes a strong appeal.

8. The Fact that What Is Called "Our Plea" Is Not Our Plea after All, but Is the Holy Spirit's Plea. Is Its Final and Crowning Advantage.

With no word to offer but "the word of God," with no requirements made but the Bible conditions of salvation, with no church to offer but the "church of Christ," with no name to offer but the name "Christian," with no book of rules and discipline to offer or require but the New Testament, plus nothing, minus nothing, with the minister "speaking as the oracles of God speak," and in the language of the Book, there is an advantage that becomes irresistible.

III. ADVANTAGES BRING RESPONSIBILITIES

These advantages that the Lord has provided for the saving of men, we have no right to hamper, obscure or conceal. Without taking credit to ourselves, we ought to win more souls for Christ than those who work hampered by disadvantages. Having these advantages, we can not be held guiltless if we fail to

make them count to the glory of the Lord and the saving of lost men. "But though we, or an angel from heaven, should preach unto you any gospel other than that which we preached unto you, let him be anathema" (Gal. 1:8).

TEST QUESTIONS

1. Define and illustrate the meaning of advantages of our plea.
2. Give a succinct definition of our plea.
3. Name some things frequently thought of as our plea which are only incidental to it.
4. Name five necessary consequents of the plea.
5. Define evangelism.
6. Name eight evangelistic advantages in the plea.
7. Name two advantages of the divine authority of the plea.
8. Name four advantages in its simplicity.
9. Why does the plea require no apologetics?
10. Illustrate how its symbolism perfectly pictures its foundation facts.
11. Name some of its basic terms that are already universally admitted.
12. Why is it the only practical solution of the problem of Christian union?
13. How does this plea add to our personal responsibility?

IV.

COLLEGE TRAINING FOR EVANGELISM

OUTLINE STUDY IV.

I. INTRODUCTION.
   1. Purpose.
   2. Scope.
   3. Terms Defined.

II. GENERAL EDUCATION.
   1. Its Value.
   2. Its Marks.
   3. Its Limitations.

III. SPECIAL TRAINING FOR EVANGELISM.
   1. Intellectual.
      (1) A thorough knowledge of the word of God.
      (2) Other intellectual subjects.
      (3) Courses fitting the task.
   2. Spiritual.
      (1) A warm heart.
      (2) Reverence.
      (3) True piety.
   3. Practical.
      (1) A field undeveloped.
      (2) Reasons for the difficulty.
      (3) Special training for a peculiar task.

IV.

College Training for Evangelism.

I. INTRODUCTION

1. Purpose.

While it will be entirely impossible to go deeply into the subject in this brief chapter, perhaps, at least, it may follow the purpose of calling attention to the need, and helping to arouse an insistent demand for courses in Bible colleges that shall be designed to specifically fit the preacher of the Word for the peculiar and special tasks involved in his special work.

2. Scope.

In our use of the word "evangelist" we do not mean merely the professional, traveling evangelist, but we do mean the preacher of the word of God who preaches it with the sincere purpose of bringing the unsaved to a knowledge of, and obedience to, Christ, and building them up in the kingdom of Christ. In this sense every minister is an evangelist, for the first and primary work of every minister is to preach the word of God. All the many other and quite necessary tasks are simply necessary or essential incidents to his main task.

We make no attempt to try to cover the subject of the abilities, training and culture of those whose

education and training may have had to be obtained outside of the Bible college entirely, but shall confine the study to a discussion of the training for evangelism of those fortunate enough to be able to avail themselves of college and university education.

3. Terms Defined.

We here shall use the term "college" in the ordinary sense of an institution of higher learning, and disregard the distinctions as between college and university.

We wish to distinguish between education and training. A man might be educated in many things and trained in nothing. There were educated and uneducated men in the United States Army in the World War, but all had to be trained for the tasks they were to perform.

II. GENERAL EDUCATION

By general education we, of course, mean such an education as might be represented by the four-year course in science and art.

1. Its Value.

One would have to study but very briefly the statistics to be convinced that, while only a small minority of the people ever graduate in college, or even attend college, yet by far the predominating majority of those who succeed in life, in its various lines, is made up from that minority that attend college. There are exceptions, but the exceptions are far too few to disprove the rule that a college education increases by many times the probability of worthwhile success in life's chosen work.

Unquestionably, a mind trained by only a general education is much better equipped to meet and solve the specific problems that will be met in the various walks of life. Further on, however, we call attention to the need for an education, which may be quite as valuable for general mind-sharpening, and much more valuable in preparation for a special and chosen walk in life.

2. Its Marks.

Standards, credits, degrees, hours spent, have been so insistently emphasized in late years that a degree of educational snobbishness has developed that has been neither a help nor a credit to real education. Real education humbles a man rather than puffs him up. No man can, or does, know all there is to know. The most any man can accomplish is to become somewhat familiar with the size of the field of the unknown. The man who really sees the vast fields of knowledge, the explored and the unexplored, the natural and the supernatural, is humbled rather than puffed up thereby. He is deeply impressed with the wisdom and goodness of the almighty God and Creator, rather than with the vastness of his own learning or the authoritative wisdom represented by his degree.

Degrees, therefore, are not the only marks of a really educated man. They may have their value, but like gold, when sought as an end and used as a standard of measurement, may really cheapen the man.

3. Its Limitations.

Merely a general education, with all its advantages, has its limitations. We recognize this in the special

education we give to doctors, surgeons, dentists, engineers both civil and mechanical, etc. Suppose the doctor who is to operate upon you to-morrow had never even performed a dissection!

Why should preaching the gospel be practically the only skilled profession that depends on merely a general education? This is true, even though the minister takes a postgraduate degree in the ordinary university. He has simply taken more philosophy, more psychology, or more science. The special tasks of his profession have scarcely, if ever, been touched.

III. SPECIAL TRAINING FOR EVANGELISM

1. Intellectual.

Education for evangelism should consist of special training, intellectual, spiritual and practical. Much has been made of the intellectual, something of the spiritual, and almost nothing of the practical. The intellectual counts if:

(1) A thorough knowledge of the Bible. In the intellectual training of the preacher of the Word, shall the actual knowledge of the Bible be overshadowed by masses of modern theories, philosophies, comparative religions, human theologies and sociologies?

Regardless of standards, or who shall make or impose them, he who would preach the word of the living God should insist that his education include, not only a comprehensive, but a thorough, knowledge of the Word itself. In this we do not have in mind merely a knowledge of the opinions and interpretations of the Word, for many of these a preacher of

the Word can afford to forego, but to be thoroughly saturated in the spirit and message in the Word, must be one of the requirements counted an essential. For mind training and literary culture there is nothing superior to such a study of the Bible.

(2) Other intellectual subjects. In the study of mathematics and science, there is no reasonable excuse for inculcating an infidel viewpoint. The amazing works of God and the astounding laws of God, revealed in mathematics and science, can be as easily made to teach faith as to teach unbelief. The direction which the influence of these subjects will take is determined almost entirely by the viewpoint and attitude of the teacher.

He who teaches geometry can, in the first two lessons, show that practically all the higher mathematics of the universe rests with its foundations on the principles developed in geometry. He can further show that every theorem and every conclusion developed in geometry rest and depend on the few beginning axioms which no one can prove or has ever tried to prove. In other words, the exact and wonderful proofs of geometry, and hence all mathematics, all rest on a beginning foundation of faith. The teaching of science can and should be made to reveal the author of the laws of science.

(3) Courses fitting the task. While the preacher's knowledge should be as wide and general as is possible, since he will have need to draw from the wells of literature, history, science and all culture, yet since no one man can know all things, it were better that the minister's preliminary intellectual training should

have a large proportion of that which will meet his immediate needs. A vastly wider acquaintance with good and wholesome American literature, and a thorough training in the accurate and forceful use of the English language, would be quite as cultural, and vastly more helpful to preaching, than a liberal education in the writings of Kant and Hegel.

2. Spiritual.

(1) A warm heart. To be an evangelist, one must have his spirit warmed, not chilled. A cynical, chilly piety will never fire the souls of men, nor kindle a heat that will thaw out their indifference. The philosophy of conversion has converted few people; the gospel preached has converted many. An erudite authority has not an impact on the souls of men that can compare with the warm and throbbing heart of the herald of a passion.

(2) Reverence. An actual and sincere reverence for the almighty God and His word yet has its old-time spiritual value. We here raise the question whether the modern teaching of so-called advanced learning, and the so-called "scientific viewpoint," has been as conducive to solid and high ethical standards—standards of sympathy, kindness, trust, sacrifice, love and reverence—as would have been a more generous teaching of the plain word of God, and somewhat less of the teaching of these other things.

(3) True piety. True piety is a natural consequence of more or less fixed prerequisites. Knowledge of, and respect and reverence for, the true, the good, the sacred, are these prerequisites. Here lies the

teacher's opportunity every day, and in every class, to cultivate true spirituality.

True piety can not be easily assumed, and an assumed piety lacks the essential grace of sincerity, in which case it partakes rather more of the nature of a camouflage. Prayer is one, but only one, of the marks of real piety. It may be quite as truly manifested by personal sacrifice or the willingness to perform the obscure, unheralded and unpleasant service for a righteous cause, as by prayer. Even earnest strivings for the sake of truth and principle may evidence a piety both sincere and deep seated. "Contend earnestly for the faith" (Jude 1:3).

3. Practical.

(1) Undeveloped field. In the matter of practical training for evangelism, whether professional evangelism, pastoral evangelism, or personal evangelism, almost the whole fabric has to be builded from the ground up. Should we ask any one of our ministers the following questions, it would reveal the lack: "Where, in any college, did you get any specific training and studying for evangelizing?" "If you have held meetings, where did you learn all the things you know about such work?" The answer would be that practically everything known of this work was learned by observing and studying our evangelists, or by hard personal experience and trying labors.

Where shall the future minister learn of the psychology of crowds; how to do personal work or personal evangelizing; how to perform a New Testament baptism properly and impressively; preach a funeral; perform a wedding ceremony; conduct a communion

service so that its spiritual message may grip the people; plant a church; organize a church; organize, train and drill the church in evangelism, or conduct an effective invitation?

(2) Reason for the difficulty. Why has it been impossible for our colleges to place in their courses only a minimum of such practical work? The answer is both plain and frank. Our colleges are looked upon, not as training-grounds for the practical ministry, but as training-grounds for the university and post-graduate work, with the presumption that the special training will thus be received. The standards that thus must be followed are made rather for the colleges by those outside of and above the colleges, and are shaped, as they must be, with this end in view. The purpose of this chapter is to place the question squarely before us, whether we should not make an insistent demand that by some means the cultural value of practical training should be recognized and given recognition and credit. This would relieve our colleges of an embarrassing situation. They are now between the pressure of demand for courses that will be "recognized," and a rising demand for courses that may train our ministers for the practical tasks.

(3) Special training for a peculiar task. The first and peculiar task of a New Testament people is to evangelize the unsaved. If we have any justification for existence, it can be based alone on the recognition of the fact that the word of God is God's means of accomplishing this first task of the church.

Our special education should, therefore, be shaped to equip men for this peculiar task. Perhaps there

are lines in which we can not hope to compete, but, if we will, we can excel in equipping men to be stalwart proclaimers of the word of the Almighty. Shall our colleges not make it their outstanding specialty to equip men for this particular task?

TEST QUESTIONS

1. What is the general purpose of this lesson?
2. Define the scope of the lesson.
3. Distinguish between education and training.
4. What is meant by a general education?
5. Give some of the advantages of a general education.
6. What are some of the marks of a real education?
7. What are some of the limitations of a general education?
8. Mention the three general heads under which training for evangelism will naturally fall.
9. Why should the Bible be a prominent feature in the intellectual training of an evangelist?
10. Is the teaching of science and mathematics naturally inimical to faith in God, Christ and the Bible? Wherein does the danger lie?
11. What intellectual courses might be most practically helpful?
12. Name three requisites in spiritual training for evangelism.
13. Why is a heart of passion an essential?
14. Discuss the value of reverence.
15. Is piety natural or cultivated? If cultivated, how cultivated?

16. Name some of the practical tasks of the ministry for which special training should be given.

17. Why has it been difficult to include these courses in curricula?

18. In what way might our colleges become leading specialists?

V.

EVANGELISM IN THE BIBLE SCHOOL

OUTLINE STUDY V.

I. EVANGELISM'S CHIEF FIELD.
   1. The Opportunity.
   2. Aim.
   3. The Purpose of Every Bible Class.
   4. The Essentials.
      (1) Faith.
      (2) Co-operation.
      (3) Prayer.

II. PLACING THE RESPONSIBILITY.
   1. The Minister.
   2. The Superintendent.
   3. The Teacher.
   4. The Parents.

III. PLANS FOR BIBLE-SCHOOL EVANGELISM.
   1. Educational Evangelism.
   2. Personal Evangelism.
   3. Invitation in the Bible School.
   4. Decision Day.
      (1) The Time.
      (2) Preparing for Decision Day.
   5. Follow-up Work.

V.

Evangelism in the Bible School.

I. EVANGELISM'S CHIEF FIELD

1. The Opportunity.

The richest and most fruitful field for evangelism is in the Bible school. If every Christian in the Bible school clearly sees the opportunity, and faithfully does the work of evangelism, the church will have little to fear about the wastage of its life. Indeed, if the school is awake to its opportunity with an intelligent evangelistic program, it will make the early ages a period of careful preparation, so that when the proper age is reached, there will be little difficulty in winning every boy and girl to Christ. They would be prepared to make a definite decision for Christ, and would expect to do so if they had the opportunity.

One of our most successful ministers gives the following testimony: "In reviewing my ministry in various churches, extending over a period of eighteen years, I am amazed to find how large a proportion of those whom I have received into the church have been pupils in the Bible school. I do not exaggerate when I say that, of those coming into the church by confession of faith, 85 per cent. have been under twenty-five years of age, and, of these, 95 per cent. have come

out of the Bible school. That is to say, of all I have received, 85 per cent. have been Bible-school scholars." The proportion will not differ in most churches. Is it not a fact, and does it not tell us that here is the golden opportunity for every Christian? Nothing has ever been devised to take the place of the Bible school in reaching people. It is our recruiting-station, and offers the most promising field for every Christian evangelist.

2. The Aim.

To bring the members at the earliest possible moment to the Christ, and to train them for happy and fruitful service, is the aim of evangelism in the Bible school. Mr. Trumbull writes: "The function of the Sunday school is to grow souls, possessed by Christ's passion, to win souls. It should be keyed to the purpose of giving the gospel to every creature." To save the unsaved is the bounden duty of the Bible school, just as much its duty and work as to teach the Book.

3. The Purpose of Every Bible Class.

The mission of the Bible class is the saving of souls. That is its true mission. It is the supreme mission of the Bible class. That should be its greatest thought. The moment any Bible class admits a song-leader who does not sing to save souls, the moment a Bible class selects a president who does not work to save souls, the moment a Bible class selects a teacher who does not teach to save souls, the moment a Bible class gives a social or entertainment of any kind not for the purpose of saving souls, it ceases in so much to fulfill the magnificent mission for which

it was created. Every concert, every special-day program, every song service, every agency used in the Bible class, must have the great mission plainly before its eyes. We are here to save the souls of men; we are here for no other purpose, and, the mission of the Bible class being so clear, that is the only test of a real Bible class.

4. Essentials.

Our Bible schools need to catch the vision of the importance of the task in making Jesus Christ loved, accepted, and followed by every member of the school. There are some essentials for us to remember in the work of Bible-school evangelism.

(1) Faith. We can do nothing without faith. By faith we please God, and "without faith it is impossible to be well-pleasing unto him; for he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him" (Heb. 11:6). We must expect God to honor His holy word and give us the desire of our heart.

(2) Co-operation. There must be the closest co-operation in this work of evangelism. There must be no division of the forces. An evangelistic spirit should always prevail in every department of the Bible school.

(3) Prayer. To produce a real evangelistic atmosphere in the Bible school, the spirit of prayer must take possession of the men and women. Each must know that he is not a lone intercessor, but that there are a group of the school officers and workers praying together for one thing and conscious of the divine presence.

"For where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

II. PLACING THE RESPONSIBILITY

The responsibility of evangelism in the Bible school does not rest with any one person, but with all Christians. Here it is very easy to pass the responsibility along. The minister passes it to the superintendent, and says that the school is his special work and he ought to be responsible for its evangelism. The superintendent passes it on to the teachers, and says that he does not come into personal relation with the pupils, but the teachers do, and, as this is a personal matter, the responsibility rests with the teachers. The teachers, in turn, pass it on to the parents, and say that if the parents did their duty in the religious training of their children, there would be no need of this work at all; therefore, the responsibility rests with the parents. The parents then pass it on to the minister, and say: "That is what our minister is paid to do; if he fails to do it, the fault is his, not ours." And so the circle moves round and round, each one passing the responsibility along to some one else. The result of this passing responsibility is that the work of evangelism does not get done at all. In Christ's program of evangelism every Christian is responsible, each in his own way and to the extent of his ability and opportunity.

1. The Minister's Responsibility.

The minister has a responsibility because he has an opportunity. The Bible school is a very important

part of his church, and nothing will excuse him from neglecting this evangelistic field. The excuse that he has not the time and strength for this work is not more valid than if a man should say that his business is so great that he must neglect his family. It is the writer's candid opinion that, if the minister has no time for the Bible school, he does not deserve to have one. No preacher needs to feel complimented on his wonderful preaching or any great achievement, if the salvation of his own Bible-school scholars is neglected.

The wide-awake minister is as active in serving the Bible school as he is the other interests of the church. His visitation roll contains the names of the homes of the school as well as the church. In his round of visiting, he will be alert and catch any information which may be used effectively by his workers. He will keep a prospective list of the Bible-school members who are old enough to confess Christ. He will also be on the lookout for new prospects and for new workers. If the pastor thus carries evangelism on his heart, he will do much toward stimulating evangelistic zeal in his church and school. And the minister who bears evangelism on his heart will find opportunities, by public prayer, in the mid-week service, in teachers' meetings and in personal conversation, to magnify evangelism.

2. The Superintendent's Responsibility.

The superintendent holds a position that is scarcely less responsible than the minister's, with whom he should work in closest co-operation. His influence for evangelistic results is unlimited. He stands at the head of the school, and, by his spirit, purpose and

plans, he can practically mold the Bible-school's evangelistic program. His personal touch with teacher and scholar, his unbounded enthusiasm for Christ, his passion for souls, these form the atmosphere that controls the school. His zeal for personal evangelism is essential for the promotion of continuous decisions and for the best work on Decision Day. The superintendent who gives up his life to the business of soul-winning will aim to inspire all of his members with a desire to bring souls to Christ, and to teach his workers how to be effective personal evangelists.

3. The Teacher's Responsibility.

The real teacher makes it his supreme business to lead his pupils to Christ. He will see to it that all the influences, conscious or unconscious, that go out from him to them shall be influences for Christ. He will not be satisfied until he leads them all to Christ, not only as their Saviour and Master, but also as their leader and pattern. Some teachers have been very successful in reaching every member of the class for Christ.

If the teacher thus lays upon his heart the burden of each unsaved soul in his class, he will realize, as never before, that his aim, passion, purpose and effort should be personal evangelism.

4. The Parents' Responsibility.

Parents, most of all, have the greatest opportunities to teach the Bible to their children and to bring them up in the Christian life. There is one thing that Christian parents can do to help promote evangelism in the Bible school, and that is, have family worship.

It may be difficult in many cases, on account of the fact that it is almost impossible to get all the family together at one time, but if they could only have family worship once a week, it would be far better than not to have it at all. Family worship can be greatly simplified, if you make it a part of the morning or evening meal. Make it short and devotional. It would only add five minutes to the length of the meal. That would keep the subject of Christianity always before the family. Parents should always remember that the home is the best place to teach and to live the Christian life.

III. PLANS FOR BIBLE-SCHOOL EVANGELISM

If a true spirit of evangelism exists in the Bible school, the plans by which the members are brought to Christ will take care of themselves. For this reason, while certain plans are indicated in this study, they are not insisted upon. The principal thing is to bring every individual in the school face to face with the living Christ.

1. Educational Evangelism.

Educational evangelism is so teaching the simple gospel that the pupils in the Bible school, who are taught, shall make the proper decision for Christ and His church.

The foundation is the Bible, taught so that it is understood. The aim should be to assemble the truth so that it shall meet the need of the pupil at each stage of his progress.

When the school is departmental it will be possible to build the program for each Sunday, so as to

be within the range of the scholar's understanding and enable him to appropriate it for his own use. Educational evangelism is of the highest value in making the Christian life so understood and winsome that decisions for Christ will be easily made.

2. Personal Evangelism.

Many people have a mistaken idea of personal evangelism in the Bible school. They think it means working with a member of the school during the invitation at the close of an evangelistic appeal to lead that person to a definite decision for Christ. This plan is used with success by many evangelists and ministers, but personal evangelism is something far greater and better.

Personal evangelism means the winning of an individual to Christ by personal effort of another. Personal evangelism is the basis of any plan for the evangelism of the Bible school. It is the personal example, teaching and encouragement of parents and teachers that will lead many to accept Christ.

Others in the Bible school, besides the minister and teachers, should do personal work. In every school there should be an increasing number who are trained to do this work and will do it. Young people, and even boys and girls, should be taught how to win others to Christ.

Jesus was a personal worker. He used His lunch-hour, and said unto the Samaritan woman: "Every one that drinketh of this water shall thirst again: but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall become in him a well of water springing

up unto eternal life. The woman saith unto him, Sir, give me this water, that I thirst not, neither come all the way hither to draw'' (John 4:13-15).

There is no joy like the joy of soul-winning. This kind of evangelism in the Bible school should be carried on all through the year.

3. Invitation in the Bible School.

Youth is the best time to begin the Christian's life, because it affords a longer period of service. The world can never be won for Christ by winning men and women alone. Youth must be won or our work is hopeless. More than half of the additions to the churches last year came through the Bible schools. For this reason alone we must not neglect this evangelizing agency.

We often hear it stated that every member of the Bible school should attend the regular church services, and there be given the opportunity to make the decision for Christ. Of course, this is true, but it is no reason why a special invitation should not be extended at the Bible-school hour.

As to the frequency of extending the invitation in the Bible school, there can be no definite rule established. The larger the school, the more often the invitation should be extended. In some of our successful, big Bible schools, the invitation is extended nearly every Sunday. The frequency should largely be determined by the material at hand and local conditions.

4. Decision Day.

We often hear it stated that every Sunday should be decision day, and this, of course, is true in a

sense, but it is no reason why a special day should not be set aside for this purpose.

(1) The time. As to the time of observing Decision Day, each school should determine that. Some schools observe the day at Easter, some on Children's Day, and others have Decision Days several times during the year. There is no objection to this; indeed, it is desirable, when local conditions seem right for it. It is sometimes very effective to observe the day in departments, rather than in the entire school.

(2) Preparing for Decision Day. The success of Decision Day will depend upon adequate preparation for it. The real preparation goes back further than the week immediately preceding the day. It is found in the school atmosphere and evident purpose that characterizes the whole survey of the school.

We shall here give some of the general preparations for the day. There are five things each teacher, of every class above the Primary, should do:

a. Make a survey of the class. Carefully survey the definite territory for which your class is responsible, then seek to reach every person of your class or department. After the survey-card is properly filled out make two duplicates, one for the minister and the other for the superintendent of the Bible school.

b. Make a prayer-list. A prayer-list will give an opportunity to secure the minister, some friend or a Christian member of the class as intercessor with you. It will be invaluable in helping to reach the unsaved.

c. Hold personal interviews. After the survey you should try to see each one on the list personally, about their relationship to Christ. It is not wise to interview your prospect before parents or others in the class. Make it a private, personal interview.

d. Secure 100 per cent. attendance. Secure, if possible, the attendance of every member of the class on Decision Day. Do everything that is necessary to help produce a class spirit and loyalty, so that every member will be thinking for a 100 per cent. attendance on that day. If this day is prepared for carefully, it will be a day of great blessing, and many will openly confess their faith in Christ.

(3) The session. When Decision Day arrives, the school may be opened in much the usual way, using familiar hymns, mostly of the invitation character. Be sure to eliminate from the program everything that tends to attract attention from the main theme of the day. This will, of course, reduce announcements to the minimum, eliminate lengthy reports, etc. When the invitation is extended, only the highest motives should be used in securing decisions. It is altogether unworthy of the great task before us to say to James that he ought to confess Christ to-day because Harry does, or to place church membership above the surrender of the heart. The one thing needful is for all to accept Christ as their personal Saviour, and gradually come to know Him and serve Him as their Master and Lord.

(4) Careful follow-up. It should be remembered that Decision Day is only the beginning. It is the enlistment in the kingdom. The really important

work comes in training the young people, so that they will know how to live each day and to do definite Christian work. They should at once be enlisted in some form of Christian service; in Junior or Senior Young People's society or in personal workers' bands. The church's greatest responsibility is to follow up each pupil who decides for Christ until he is a baptized believer, developing into Christlike character and service.

TEST QUESTIONS

1. Why is the Bible school considered the richest and most fruitful field for evangelism?
2. What should be the aim of every Bible school?
3. State the purpose of every Bible class.
4. What are the essentials in Bible-school evangelism?
5. Why has the minister a responsibility in soul-winning?
6. If the minister has no time for the Bible school, does he deserve to have one?
7. Is the superintendent's position in the Bible school less responsible than the minister's?
8. What forms the atmosphere that controls the school?
9. What should be the aim, passion and purpose of every teacher?
10. What one thing can the parents do to help promote evangelism?
11. Where is the best place to teach and to live the Christian life?
12. What is educational evangelism?

13. What should be the aim of educational evangelism?

14. Should a special day be set aside for Decision Day in the Bible school?

15. What are some of the general preparations for Decision Day?

16. State the church's responsibility following Decision Day.

VI.

OUTPOST BIBLE SCHOOLS AS THE SEED FOR NEW CHURCHES

OUTLINE STUDY VI.

I. THE NEED FOR SEED-SOWING.
   1. Former Fears of Seed-sowing.
      (1) Out of Keeping with Our Spirit and Plea.
      (2) Caused Us to Hesitate to Use the Resources We Had.
   2. Nature's Examples.
   3. Reaping Where We Sowed Not.

II. OUTPOST BIBLE SCHOOLS.
   1. What We Mean by Outpost Bible Schools.
   2. They Reach Those that Will Not Come to Us.
   3. One of the Most Logical and Scriptural Methods for Starting a New Testament Church.
      (1) The Four Methods of Starting Churches.
      (2) Logic of the Bible-school Method.
   4. Method Can Be Used by More People than Any Other.
   5. Has Proven Most Practical by Actual Test.
   6. Is in Keeping with Letter and Spirit of the Great Commission.

III. SUCH A WORK IS IN KEEPING WITH OUR CLAIMS AS A PEOPLE.
   1. Our Claims to Being a New Testament People.
   2. Our Teaching of Believer's Baptism.
   3. Our Faith in the Power of the Gospel.

VI.

Outpost Bible Schools as the Seed for New Churches.

I. THE NEED FOR SEED-SOWING

1. Former Fears of Seed-sowing.

Strangely and unfortunately for a New Testament and evangelistic people, there came recently a period when large numbers actually developed a fear of seed-sowing.

(1) Out of keeping with our spirit and plea. In our attempt to create organized missionary vision, congregational efficiency and Bible-school proficiency, we all but lost our one-time evangelistic fervor. This was especially true as regards our ardor for reaching out to carry the New Testament message into outlying and unentered places.

The result, we soon discovered, was not only that we had halted in growth, but were actually falling back in an alarming way. We were marking off the lists more churches than we were planting, our membership was showing a decrease instead of an increase, and the number in the ministry was showing an alarming decrease.

We became obsessed with the notion that a church must be an efficient church, and unless it

measured up to certain modern standards, we felt that it really had as well not exist. We believe it is becoming apparent to all that this was an error, and that the time is again here when, of the money contributed for Home Missions, a far greater proportion should be expended for forward evangelistic work.

In addition to this, the time has come for us to again discover that the greatest resource we have for increasing our borders lies in the missionary-evangelistic, but undeveloped and unused, talent of our whole list of ministers, officers and Bible-school workers. Any fairly well-started church, with a minister, can be reaching a number of unreached places with "outpost Bible schools" or Bible classes, teaching the Word as commanded, and trusting somewhat to God and the Word for the final outcome. "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap" (Eccl. 11:4).

2. Nature's Examples.

Nature sows bountifully. A maple-tree sows a thousand seeds for each maple-tree that may be expected to come forth. Likewise, the oak and the beech and the hickory. "Blessed are ye that sow beside all waters" (Isa. 32:20).

3. Reaping Where We Have Not Sowed.

As a people, we have felt that it is a good thing to preach the simple gospel to those who have been taught and trained in a denominational gospel. Granting that it is a good and commendable enterprise to bring to a fuller knowledge of the gospel those who have been trained in denominational Bible schools, is it not even more commendable to expand

the borders of our Bible-school work and do more of our own sowing for our reaping?

II. OUTPOST BIBLE SCHOOLS

1. What We Mean by Outpost Bible Schools.

By outpost Bible schools we mean those frequently termed "mission schools"; Bible schools or classes that are conducted in outlying sections or surrounding unreached places, but are, after all, but a part of the Bible-school enterprise of the local church. These may be conducted by workers assigned for the purpose, and may be conducted at the regular Bible-school hour, or may be at some other hour on the Lord's Day, or may be conducted on some other day of the week.

Any church of Christ that is capable of carrying on the usual Sunday Bible school can carry on an outpost Bible school. All stronger churches can and should be carrying on five or ten such schools. If in the country, these can be carried on in schoolhouses; if in the city, halls, stores and homes are available.

2. They Reach Those that Will Not Come to Us.

In our foreign mission work we certainly expect each mission or church to have fifteen or twenty "outpost" places of teaching. If it is a good thing on the foreign field, why not in the home field? If there are twenty-six million youth in America entirely without religious training, to say nothing of unreached adults, is it not evidence that there are many who are not coming to us and to whom we must go? By the outpost Bible school we mean going to those who are not coming to us.

It is probably the experience of most ministers and superintendents of the large and well-equipped Bible schools in towns and cities that there are many who, because of timidity or feelings of poverty, can not be gotten to attend the larger school, but can be gotten to attend the less pretentious mission. If we do not go to these, then false religions, irreligion and infidelity will.

3. The Outpost Bible School Is One of the Most Logical and Scriptural Methods for Starting a New Testament Church.

(1) The four methods of starting churches. There are four usual methods for starting new churches of Christ. One is the "swarming" of an older congregation. Another is by the missionary revival-meeting method. Another is the communion-service method, where a few Christians begin to meet for the communion and hold fast until development comes. The fourth is the Bible-school method.

(2) Logic of the Bible-school method. The Bible-school method is a logical method that begins with teaching, and is found a helpful forerunner of any of the other methods. Jesus "went about through cities and villages, preaching and bringing the good tidings of the kingdom of God" (Luke 8:1). It is also logical because it is easier and can be done by less skilled leaders.

4. Method Can be Used by More People than Any Other.

The outpost Bible-school method has the further advantage that it can be used by more people than any other method.

In this way much latent talent of the local church can be profitably employed in fruitful missionary evangelism at no added expense. Thus the number of disciples who can make a direct contribution of assistance to our missionary evangelism is immediately and many times multiplied. It can also make immediate use of many of the scattered and unattached disciples.

5. Has Proven Most Practical by Active Test.

Based on our actual experience as a people, this is an enterprise well worthy to be made wide use of. While it is impossible to get accurate statistics as to how many of our ten thousand churches were started as Bible schools, yet those who have made estimates based on reports from a given number of churches, have estimated that more than half of our city churches were so started.

6. It Is in Keeping with the Great Commission.

"Go ye therefore, and make disciples [learners] of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you" (Matt. 28:19, 20). It will be noticed that the great commission is teach, baptize, teach.

III. SUCH A WORK IS IN KEEPING WITH OUR CLAIMS AS A PEOPLE

1. Our Claims as a New Testament People.

We lay great stress on being "a New Testament people." If so, should we not show it, not only in contention for New Testament practices, but even more in our zeal for New Testament teaching?

Truly we should "contend earnestly for the faith once delivered to the saints," but should we not also teach earnestly the faith for which we have all contended?

2. Our Teaching Concerning Baptism.

The fact that we have stood out as teachers of "believers' baptism," or baptism only of believers in Christ, would lead to the logical sequence that we should be the most fertile people on earth in the manner and amount and generosity of our Bible teaching.

3. Our Faith in the Power of the Gospel.

The fact that we, as a people, have quoted and emphasized as no other people have, that Scripture which says (Rom. 1:16), "For I am not ashamed of the gospel: for it is the power of God unto salvation," would naturally lead us to be less fearful and timid than any other people on earth as to the outcome of preaching it widely and generally, and to all people everywhere.

TEST QUESTIONS

1. State some of the needs for seed-sowing for churches.
2. State some of the results of a retarded seed-sowing.
3. Account for our former hesitancy.
4. Illustrate seed-sowing from nature.
5. Give a number of Scriptures on seed-sowing?
6. What is an out-post Bible school?
7. What churches can participate in this work?
8. State five advantages in outpost Bible schools.

9. Give at least two classes more easily reached thus than in any other way.

10. Name the four usual methods of starting churches, and tell the value of the Bible-school method.

11. Give three ways in which this work is in strict accord with our claims as a people.

VII.

PERSONAL EVANGELISM

OUTLINE STUDY VII.

I. ITS IMPORTANCE.
   1. Personal Evangelism Defined.
   2. Jesus was a Personal Evangelist.
      (1) Jesus Using His Lunch-hour.
      (2) An Evening Interview.
   3. Every Apostle Was a Personal Evangelist.

II. PERSONAL QUALIFICATIONS.
   1. A Consistent Christian.
   2. Consecrated Common Sense.
   3. Perseverance.
   4. Prayer.

III. CHRISTIAN SALESMANSHIP.
   1. Believe in Yourself.
   2. Believe in a Market.
   3. Believe in Your Firm.
   4. Know Your Man.
   5. Know Your God.
   6. Never Give Up.

IV. TRAINING-CLASSES IN EVANGELISM.
   1. Evangelism of Boys and Girls.
   2. Young Converts.
      (1) The Christian Life.
      (2) First Principles.
      (3) Christian Service.

VII.

Personal Evangelism.

I. ITS IMPORTANCE

1. Personal Evangelism Defined.

Many Christians have a mistaken idea of personal evangelism. Some think it means working with an individual at the close of an evangelistic sermon to lead that individual to a definite decision to accept Christ. Others think it means quoting Scriptures, to prove some Scriptural point. These methods are used with success by many evangelists and workers. But personal evangelism is something far greater and better.

Personal evangelism means the winning of an individual to Christ through the personal effort of another. Personal evangelism is at the basis of all successful campaigns for evangelism in the church. It will be a great day when the church is fully aroused to the responsibility and privilege of personal evangelism.

2. Jesus Was a Personal Evangelist.

He was ready at all times to give His message, whether it be to one man who climbed up a tree or to a multitude thronging around Him. Study carefully the two following examples of Jesus as a personal evangelist:

(1) Jesus using His lunch-hour. The importance of personal evangelism in the ministry of Jesus is demonstrated by His conversation with the woman at the well. When He saw the woman of Samaria, He forgot that He had sent the disciples to the city to buy food; forgot that His throat was parched with the heat of the day. He thought only of the need of a human soul. "Jesus saith unto her, Woman, believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father. Ye worship that which ye know not: we worship that which we know; for salvation is from the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a Spirit: and they that worship him must worship in spirit and truth. The woman saith unto him, I know that Messiah cometh (he that is called Christ): when he is come, he will declare unto us all things. Jesus saith unto her, I that speak unto thee am he" (John 4:21-26).

(2) An evening interview. When Nicodemus came to Him by night He did not generalize, but spoke directly to him in words that could be understood. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born

of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew" (John 3:3-7).

3. Every Apostle Was a Personal Evangelist.

Andrew, through personal effort, brought his brother Peter to Christ. Philip, through personal solicitation, brought Nathaniel to Jesus. (John 1: 29-51.) Peter and John brought about the conversion of the cripple at the gate of the temple. (Acts 3: 1-26.) Peter, by personal evangelism, opened the door of the church to the Gentiles at the home of Cornelius. (Acts 10:1-48.) Paul was a personal evangelist. (Tit. 1:4, 5; Acts 16:12-54.) In fact, all of the early disciples "went everywhere preaching the word."

II. PERSONAL QUALIFICATIONS

In the personal qualifications of the soul-winner, there are several things that demand attention.

1. A Consistent Christian.

No individual long succeeds in trying to make others what he is not himself. If our own Christianity is not genuine, we may be more or less successful in conducting a meeting, but we can not long be successful in dealing directly with individuals. One can not urge the claims of Christ on another when he is not consistent in his Christian life. He must be both respected and trusted before he can successfully be a personal evangelist.

If a Christian does not pay his debts, behave himself with proper dignity and sincerity, he will never be successful in personal evangelism.

2. Consecrated Common Sense.

A lack of common sense or tact in soul-winning often does much harm. Tact makes Christianity practical. Sometimes a person is prejudiced against Christianity permanently by the tactless approach of a well-meaning, but tactless, personal evangelist. As a result of this unfortunate condition, both are defeated. The one sinned against himself for refusing to be helped, even though he was approached tactlessly. He ought to have overlooked the method because of the sincerity of the motive. The other sinned against his fellow-man by not using plain common sense in this most important work of evangelism; he hindered him in his attempt to help him. In personal evangelism nothing is of greater importance than common sense.

3. Perseverance.

Perseverance is needed to conquer in personal evangelism. This is a lifelong work. "Go work to-day in my vineyard." To-day is the demand, but this demand meets the eye and speaks in the ear and lays its claim on the heart and head and hands every morning from life's first dawn to its final close. To-day—it claims but one day at a time, but claims every day as it passes. It closes only with the close of life. There should be no relaxation of effort. No getting weary of the work. No getting discouraged.

4. Prayer.

The personal evangelist must be a man of prayer, both for the effect it produces on himself and the effect it produces on others. It is possible to create an evangelistic passion in ourselves by making a

prayer-list of a few unsaved persons, in whom we have no particular interest, and praying for them every day by name. We can not do that very long before we will seek opportunities to help answer our own prayers. God and the personal evangelist always become partners in the winning of a soul, God doing what the individual can not do, but the individual always doing the thing he can do.

III. CHRISTIAN SALESMANSHIP

A successful personal evangelist must be a good salesman. The same principles which enable a man to sell his goods are applicable to a personal evangelist. The manager of a large business concern gave his salesman six simple rules of salesmanship. They may be used successfully for guidance as personal evangelists.

1. Believe in Yourself.

The personal evangelist must have self-confidence. He must believe that he can present the claims of Christ in such a way that men will accept it. He is a poor salesman who, often representing his house and exhibiting his samples, tells the prospective buyer that in a few days a competent man will be along and book his order. A good salesman takes the order with the full assurance that he is able to fill it. The personal evangelist must have the same sort of self-confidence. If a Christian knows what Jesus has done for him, if he finds Him a constant inspiration and help, it will go a long way toward helping some one else to accept Him. When more Christians believe more in themselves as agents used of God for this

work, and practice personal evangelism more, there will be fewer dead churches and discouraged Christians than there are to-day.

2. Believe in a Market.

No salesman can work up much enthusiasm to sell his goods if he does not believe there is a need for them. If there is a need, he can create the demand. Now, this is precisely true of evangelism. The successful personal evangelist must first believe, with all his heart, that the world does need the gospel of Christ.

3. Believe in Your Firm.

The personal evangelist must believe that, when Christ gave the great commission (Matt. 28:18-20), He meant what He said. He must believe that Christ was in earnest and that He stands by him in his work. He is not working alone, but doing teamwork with Christ. His faith will then express itself in a conviction that God will be with him and give him success.

4. Know Your Man—His Name and Business.

The more you know about him the more intelligently you can present the claims of Christ.

State the condition of the person to yourself in different forms. Get the precise point to be met clearly and individually before you. Find out, in dealing with this particular person, what dangers must be guarded against. Now ask yourself what exactly is involved in the position of this person—naturally, necessarily involved. And this necessary implication means that some truth is set aside or overlooked. What exactly is that needed truth? Now

search for the passage (maybe whole books or trend of Scripture) enforcing and emphasizing the points brought out in the truth needed.

5. Know Your Goods.

The more the personal evangelist knows about Jesus Christ and His power to save, the better worker he will be. It is sufficient to say that the Christian worker must know Christ before he can truly recommend Him to another.

6. Never Give Up.

Be persistent. Jesus requires faithful, patient, helpful service. A good personal evangelist wins souls. Never give up an individual; go after him the hundredth time, if necessary. Hold on for victory.

IV. TRAINING-CLASSES IN EVANGELISM

1. Evangelism of Boys and Girls.

It means a great deal of work to train our boys and girls in the Bible school for the Christian life, but it will add greatly to the future success of the church. No work will be more delightful or worth while than to take the youth of the school and build them up in character and train them for Christian service. If we fail at this point, we fail in the most vital part of evangelism.

What should be attempted in such a class? The first step is to teach them what it means to be a Christian. This may be accomplished by the use of special lessons in the Junior and Intermediate group of our Bible schools. Many times special supplemental lessons may be easily correlated with the regular lessons, or only part of the lesson period may be used.

They will also prove useful in aiding our Bible schools to become aggressively evangelistic.

2. Young Converts.

The weakest point in our modern church life is the failure to properly care for and train those who have been converted. Too often they are received into the church and left to themselves, and for want of proper training they either drop out of the church altogether, or become sort of neutral members, who are neither happy nor useful. With such a condition as this, it is difficult to do any very successful evangelistic work.

The question now arises, How shall this work be done? For convenience and clearness we designate the work, to be accomplished, under three heads.

(1) The Christian life. If the results of evangelistic efforts are not conserved, the work has been a failure. Naturally, then, the first step is to teach them what it means to be a Christian. They should be taught that to be a Christian means to accept and follow Christ as a personal Saviour. It means to live a life of love and loyalty to Him, and of unselfish service to men. Now that Christ is their great Teacher, they enter His school to learn how to live the Christian life.

(2) First principles. The second step in the training of young converts is to direct their attention to the fundamental principles of Christ as essential in the extension of His kingdom, and in the future work of evangelism. They should be familiar with the Restoration plea, and be prepared to preach and teach it everywhere they go. This part of the training

should be very simple in outline, showing how the Bible deals with these great truths.

(3) Christian service. The final section in the training program may be called practice. It is only as Christianity is applied to the practical problems of life that it shows its real worth. The more Christians put their Christianity into action, the more tenaciously they will hold to it.

The aim of all training-classes is to make the members of the church spiritual Christians, Biblical Christians, active Christians, and intelligent church-members. When this type of work is accomplished, there will be fewer backsliders, less formality in church work, greater church attendance, and less cause for inconsistent Christian living. Truly, evangelism is a work that requires much tact and patience, but there is no investment of time and strength that makes a larger return in Christian endeavor.

TEST QUESTIONS

1. What is personal evangelism?
2. State the importance of personal evangelism.
3. Was Jesus a personal evangelist?
4. What is the significance of the statement, "Went everywhere preaching the word"?
5. What are the personal qualifications of the soul-winner?
6. What is meant by being a consistent Christian?
7. What makes Christianity practical?
8. What one quality is indispensable in soul-winning?
9. What is the Christian's lifelong work?

10. In what sense is a Christian a good salesman?
11. What are the six rules of salesmanship?
12. Why is it necessary for the Christian worker to first know Christ?
13. What is the first step in training the youth of the Bible school?
14. How may we aid our Bible schools to become aggressively evangelistic?
15. What is the weakest point in our modern church life?
16. How shall we train our young converts?
17. Give the first step in training young converts.
18. Give the second step.
19. How may Christianity show its real worth?
20. What is the true aim of all training-classes?
21. Why are the fundamental principles of Christ essential in the extension of His kingdom?

VIII.

GROUP EVANGELISM, OR FINDING THE LABORERS

OUTLINE STUDY VIII.

I. GROUP EVANGELISM BASED ON A PLAIN NEED.
   1. Some Pointed Facts.
      (1) Supply of Laborers Totally Inadequate, and Decreasing.
      (2) Ministers We Have, Usurped by Stronger Churches.
      (3) Suggestions for Solutions Impractical and Inadequate.
      (4) The Cause Losing Ground.

II. THE NEEDS.
   1. The Number of Full-time Workers Multiplied.
   2. An Apparently Impossible Sum in Arithmetic.

III. AN OUTSTANDING DIFFICULTY.

IV. PROBLEM OF FINDING THE LABORERS.
   1. The Raw Material Is Abundant.
   2. Where the Workers Are to Be Found.
   3. Where Evangelists Are To Be Found.
   4. Where Other Helpers Are to Be Found.

V. GROUP EVANGELISM.
   1. What It Is Not.
      (1) A New Organization.
      (2) A Duplication of Machinery.
   2. What It Is.
   3. A Distinction.

VI. THE GROUP EVANGELISM HYPOTHESES.

VII. THE GROUP EVANGELISM PLAN IN DEMONSTRATION.
   1. Hypotheses Proven.
   2. Plan Demonstrated in Counties.
   3. Plan Demonstrated in Districts.
   4. Plan Demonstrated by Six Hundred Churches.
   5. Demonstration of Feasibility of National Promotion.

VIII. GROUP EVANGELISM WORK IN THE FUTURE.
   1. Possibilities.
   2. Needs.

VIII.

Group Evangelism, or Finding the Laborers.

I. GROUP EVANGELISM BASED ON A PLAIN NEED

1. Some Pointed Facts.

(1) Supply of laborers totally inadequate, and decreasing. There are to-day, in round figures, about ten thousand churches of Christ in the United States. There are now somewhat less than five thousand ministers, and their number has shown a steady decrease for some years. This number includes many who are retired, or are serving as secretaries, teachers, and in other fields than the regular ministry. The number of ministerial students in our colleges is not sufficient to meet the normal decrease in our ranks, due to death and old age. There will naturally be five thousand pulpits without regular ministers next Sunday.

(2) Ministers we have, usurped by stronger churches. Our stronger churches naturally draw the stronger ministers to themselves, and the result has been that hundreds upon hundreds of the weaker churches are thereby left ministerless. The idea of the necessity for a regular or professional minister had so thoroughly permeated our thinking that most of the brethren in small churches had come to think that a professional minister must be secured even-

tually, or the work of the church of Christ could not be carried on.

(3) Suggestions for solutions impractical and inadequate. About the only suggestions made were two. First, that "when the churches were willing to pay sufficient salaries, then sufficient ministers could be found." While no doubt true, yet this argument is entirely futile, for the reason that the very churches involved are largely those that are entirely incapable of paying a living salary, due to one of two things, either actual financial inability or lack of leadership—initiative to raise the required finances.

The other suggestion is that the active churches should contribute sufficient in home and State missionary offerings, so that the salaries paid by all weaker churches could be supplemented to the point where they could pay living salaries. This might be an ideal plan but for two things. The first is that the number of churches needing assistance to pay living salaries is so large in proportion to the contributions possible to secure that the plan simply does not work. In other words, while this plan is good, it is entirely inadequate. Something more must be found. Another difficulty is that this plan tends to weaken the churches helped, and dull the edge of local initiative. It also tends to absorb all missionary funds to the point where forward missionary evangelism is reduced to the vanishing point.

(4) The cause losing ground. In actual facts and figures we had come to the point where, with all we were doing, the number of our churches was decreasing, more churches being closed for one reason and

another than were being opened, our membership was showing decrease instead of increase, the number of Bible schools and the number in our Bible schools were decreasing at an alarming rate, and the number in the ministry was continually decreasing. The land was so filled with leaderless and abandoned churches that a general fear of going forward into new fields with our plea had seized most of our people. It is certainly as true now as it was in the days of the prophets—"Where there is no vision the people perish" (Prov. 29:18).

II. THE NEEDS

1. The Number of Full-time Workers Multiplied.

A further fact, or group of facts, may be added. There never was a time when the plea was so much needed, nor when there was such a fertile field for it. There is lying before us easily five thousand open fields, centers of population, all containing unattached disciples, and all of which are an open challenge to all who believe that the simple New Testament gospel should be carried to all possible communities. But "how shall they hear without a preacher?" (Rom. 10:14).

2. An Apparently Impossible Sum.

To send men to carry the message to these fields, and to send other men to help to evangelize and rearouse the closed and needy churches, would require a force of five thousand preacher evangelists. To send such a force would require at least $10,000,000 each year, estimating $2,000 for salary and expense of each.

III. AN OUTSTANDING DIFFICULTY

It is clearly apparent that this $10,000,000 a year is not in immediate prospect, and, second, that if it were available in immediate cash, the task would yet be impossible, for the reason that with ten thousand churches and five thousand ministers, nearly all employed by and their time consumed by the stronger churches, there would yet remain the greater problem of securing the number and kind of men necessary. In other words, the problem of evangelizing our country with our plea reduces itself strictly to one of man power, "laborers."

IV. PROBLEM OF FINDING THE LABORERS

1. The Raw Material Is Abundant.

The open facts reveal the difficulties. What can reveal a solution? Where can the laborers be found? The problem is the same as in Jesus' day. "Truly the harvest is plenteous, but the laborers are few." There is this difference, however, in our particular case. When Jesus spoke there was a force of twelve leaders and a few hundred disciples. With us there are one and one-half thousand thousands. There are five thousand actual equipped preachers, thirty thousand elders, quite as many deacons, tens of thousands of Bible teachers, to say nothing of hundreds of thousands of Christians who have listened to enough gospel teaching and preaching to have saved a continent.

2. Where the Workers Are to Be Found.

From whence are the workers to come? Clearly they may not be expected to suddenly arrive from the

unseen. We can not expect them to be sent from the denominational churches. They must and will be found among those who are members of churches of Christ, or they will not be found at all.

3. Where Evangelists Are to Be Found.

As to evangelists, let us remember that we have five thousand of the best evangelists on earth in our five thousand preachers of the gospel, but they are hired by the stronger churches and kept busy with a multiplicity of more or less inconsequential things until they can barely preach twice a week. Too many of our ministers have fallen into the thought that to preach two sermons on Sunday for the congregation employing them is the sum total of a gospel preacher's preaching obligation.

4. Where Other Helpers Are to Be Found.

As to teachers and leaders and helpers in carrying on the work in needy places, let all give a thought to the thousands of thousands mentioned above.

V. GROUP EVANGELISM

1. What It Is Not.

(1) A new organization. Group evangelism is not a new organization. In fact, it is not an organization at all, nor an agency in the sense that an organization organized to raise funds, employ men and do work is counted an agency.

(2) A duplication of machinery. It is not a duplication of machinery, for it has no machinery.

2. What It Is.

Group evangelism is a plan of work frankly offered to the churches and dedicated to the solution

of the problems cited above. It is a plan, a suggestion for the foundation difficulty "how and where to find the laborers." Its work is not done by a central or national office, nor by men employed by such an office. All its work is accomplished through contributions of free service, garnered from among the five thousand preachers, the thirty thousand elders, the tens of thousands of officers and teachers, and the thousands of thousands of plain Christians.

3. A Distinction.

A distinction must be made between the work of group evangelism done by the means mentioned above, and the promotion of the plan of work. The national office merely promotes or assists in the plan of work. The national office lays no claim on the brotherhood, and asks for no offerings for its expense. It privately finances its own expenses, and offers its services to the churches to assist them in finding the workers and the way to do the task. In other words, the national office is not group evangelism.

VI. THE HYPOTHESES OF GROUP EVANGELISM

1. That what Christ commanded to be done can be done.

2. That if the laborers are to be found, they must be found among the members of churches of Christ.

3. That by far the larger part of the gospel preaching and teaching power of every congregation is dormant and unused while the unsaved perish.

4. That the number of our people includes an abundance of ability to solve every problem mentioned in paragraphs I., II. and III.

5. That our ministers and people will respond with an abundant outpouring of life and service if generally apprised, aroused, inspired, enrolled, trained and directed.

6. That to do these things is entirely feasible, and that, in so doing, an entirely new vision of gospel service will accrue to both ministers and people, together with renewed joy and purpose in the Master's work.

7. That if the number of closed churches is to be the cause of failure to carry the message to unentered places, then this cause ought to be immediately removed.

8. That with the forces we already have, it is entirely inexcusable that there should be any closed churches, except in most exceptional cases.

9. That the message we have to impart is so simple that a wayfaring man can understand it and that we have an abundance of people with quite sufficient ability to impart it.

10. That such a re-aroused interest in the gospel message will do more to cure any ills of our brotherhood, including the shortage of laborers, than any other thing.

VII. THE GROUP EVANGELISM PLAN IN DEMONSTRATION

The question immediately arises, Is this plan of work Scriptural and practical? Does it, in practice, bear out the statements made in the ten hypotheses? Are these statements of theories, or statements of truths? Does such a plan interfere with other pro-

grams of work? Is it true that in our worthy efforts to co-ordinate the missionary efforts of our congregations we have largely reduced all appeals to appeals for contributions of money, and have thereby obscured the call for that which is even more important—contributions of personal service in the Master's vineyard? Can such a vision be gotten to our people and ministers? Without attempting to follow the order here given, we shall, as best we can in brief space, answer these practical questions.

1. Hypotheses Proven.

Hypothesis (1) we base on "faith," and on rather abundant local demonstrations in the past two thousand years. Hypotheses (2) we hold to be self-evident. Hypotheses (3) we hold to be a matter of common observation. Hypotheses (4 to 9) we base on abundant demonstrations of recent date, like those given following. Hypothesis (10) we frankly admit to be a personal theory.

2. Plan Demonstrated in Counties.

In large number of counties in the last two years, all the statements included in hypotheses (4 to 9) have been abundantly demonstrated. Brief space does not here allow recounting these instances, but the Group Evangelism office will be glad to furnish places and names of county leaders who have led to the complete consummation of all claims here made. It has been found rather easy to find and train workers to open and operate every closed church in a county where there was only one operative church with a minister, and where there were five or ten closed churches.

3. Plan Demonstrated in Districts.

In the last two years quite a number of typical districts, comprising from five to twenty counties respectively, have given the plan a thorough trial. While again space forbids detailed recital, again the author will be glad to cite any one interested to the local leaders in these enterprises. The result has been that, though these districts were chosen with a view to choosing those comprehending every phase of the difficulties usually encountered, not one district failed to quickly find and enroll more than an adequate force to accomplish every task suggested, open every closed church in the district for active and continued service, and begin the most aggressive and active campaign of the district's history for entering and planting churches of Christ in the unentered places.

4. Plan Demonstrated by Six Hundred Churches.

In 1922, 610 congregations and their ministers attempted congregational work under the group evangelism plan. The results were: Eight hundred and seventy donated evangelistic meetings, conducted in as many unentered communities, or in places where the churches were either closed or struggling feebly. Nine thousand three hundred and fifty souls were added to these churches; 151 churches of Christ were thus planted in new communities; 252 closed churches were opened for regular and continued service. One hundred and seven struggling churches, unable to secure evangelistic help, had meetings held for them and were thus revived, and 136 outpost points of service were established.

5. Demonstration of Feasibility of National Promotion.

The feasibility of conducting a national office and carrying this vision and message to all our people has been demonstrated by its being done. A busy office has been maintained, considerably more than one hundred thousand miles have been traveled, practically every section of the country visited, untold pages of printed matter furnished, tens of thousands of our people addressed, until the group evangelism vision, purpose and plan is now beginning to be familiar to all, and is being incorporated in the plans of very many. No penny of contributed money has been used for promotional expense, but any received has been used to assist in some direct missionary, evangelistic enterprise.

VIII. GROUP EVANGELISM WORK IN THE FUTURE

1. Possibilities.

When the vision of personal and congregational service in the matter of missionary evangelism can be gotten to all our people; when it can be gotten into their hearts and their programs as well as their minds; when five thousand ministers and churches, instead of six hundred, begin to pour out their service to promote the plea, when such a program can be added to all that we are now doing—many of the problems will be solved, and many of the outstanding needs be met.

2. Needs.

The need is for increased vision, a missionary, evangelistic conscience in each minister and congrega-

tion, a more widely dispensed and more thorough knowledge of the simple gospel, a greater passion for the lost, and a practical missionary-evangelistic program brought down to each congregation.

TEST QUESTIONS

1. Give some facts as to the supply of laborers for the gospel harvest.
2. What of the disposal of the ministers we do have?
3. Name some of the attempts that have been made to increase the force.
4. Give some results of the shortage.
5. Give some facts showing the present need for laborers.
6. Where does the real problem lie?
7. Mention one difference in the problem between Jesus' day and our day.
8. Where is the only possible place in which laborers may be found?
9. Where is there now a very large force of potential missionary evangelists?
10. Where may teachers and leaders be found?
11. State briefly the plan and purpose of group evangelism.
12. Give the ten hypotheses of group evangelism.
13. Illustrate the practical working of the plan as demonstrated in counties, districts and nationally.
14. What are the possibilities of accomplishment if such a vision and plan can become general?
15. What is the main need?

IX.

HOW TO SECURE RECRUITS

OUTLINE STUDY IX.

I. WHAT WE MEAN BY RECRUITS.
   1. Men and Women for Immediate Service.
   2. Men and Women for Future Service.

II. WHY WE HAVE NOT HERETOFORE ENLISTED AN ADEQUATE FORCE.
   1. We Have Made No Systematic Attempt.
   2. A Fallacious Appeal.
   3. A Winning Appeal.

III. PLANS FOR RECRUITING THE YOUNG.
   1. A Special Recruiting Campaign.
   2. Details of Preparation for Such a Campaign.
      (1) Giving the Facts.
      (2) Suggestions for Practical Use.
      (3) A Suggested Special Program.
      (4) Notes on Follow-up Work.
   3. Classes of Volunteeers.
      (1) Professional.
      (2) Volunteers for Ministry.
      (3) Tent-makers.

IV. RECRUITING THE OLDER WORKERS.
   1. The County Co-operative Plan.
   2. The District Group Evangelism Plan.

V. SIFTING THE RECRUITS.

IX.

How to Secure Recruits.

I. WHAT WE MEAN BY RECRUITS

1. Men and Women for Immediate Service.

Merely to recruit young men and young women for future service after years of college work and preparation is not enough. To save and hold what is gained, there are many needed for immediate service. Therefore, we suggest that plans be made to meet the immediate needs as shown in lesson study fifteen.

To do this will require that the burden of service be so laid upon the more experienced church-members of all walks in life that many will volunteer to go into immediate special training for the immediate needs. These may be used in gospel teams, as mission Bible-school helpers, etc., etc. These recruits are as much recruits as any, and are most seriously needed. They should be enrolled in large numbers.

2. Men and Women for Future Service.

By this we mean young men and women, and even boys and girls down to junior age. It is high time that the Master's need for laborers be laid on the hearts of our young people. More than one worthwhile minister and missionary have made the decision in childhood.

While these will largely not be ready for service for some years to come, and especially those who volunteer for "life service," yet it is high time they should be enrolled and started on the way. When every church takes up this matter seriously among the young, there will be no shortage of young people in our colleges preparing for the ministry and mission field.

Incidentally they will add life and inspiration in the local training-classes, and will lend no little help in the immediate tasks assigned to older workers.

II. WHY WE HAVE NOT HERETOFORE ENLISTED AN ADEQUATE FORCE

1. We Have Made No Systematic Attempt.

When we would enroll recruits for the church, do we not gather hundreds into the Bible school and teach them for years with the definite expectation and continuous suggestion that they obey the gospel? Why not attack the problem of the need for laborers in the same serious, systematic and sensible way, and thus sanely attack this serious problem?

When we would enroll recruits for the church, do we not advertise for months, hold prayer-meetings for weeks, employ an expert and then hold forth night after night for weeks, teaching, inviting, urging, appealing with every power of persuasion, both public and private? We do, and we get results, and no wonder, for we have systematically worked for a definite purpose and with a definite plan to accomplish that purpose. Why not every church and every minister in the brotherhood, this year, as carefully pre-

pare for a Volunteer Sunday, as we prepare for a revival meeting?

2. A Fallacious Suggestion.

We have heard it suggested again and again that when churches will pay as well for this service as other institutions pay for like service, there will be an adequate supply of ministers and laborers. Granted this to be true, would a ministry so secured be made up of ministers that are the heralds of a passion and the earnest proclaimers of the plea?

Again, though we would make no plea supporting the penuriousness of many church-members, yet common sense suggests that this is no solution of the problem, for the simple reason that there is no immediate prospect that such conditions will soon obtain.

It is our humble opinion that such a suggestion does not do justice to the hearts of our people. In other words, we believe that any appeal that will bring results will have to be on very different and on higher grounds.

3. A Winning Appeal.

A close investigation of the reasons that have led all the worth-while laborers of the past to make the decision, will undoubtedly reveal that there were two things working as one. A knowledge of the truth that led to earnest conviction, and a keen appreciation of the Lord's need for laborers.

If such an appeal has reached the hearts of the hosts gone before, it will reach the hearts of those who must now be reached. The lure of the heroic in service has a hold on the hearts of men that is not yet dead.

III. PLANS FOR RECRUITING THE YOUNG

1. A Special Recruiting Campaign.

The suggestions made above as to what we have not done, will immediately suggest what we may and can, and, therefore, should, do. Instead of repeating figures and statistics as to the shortage of ministers and weeping theoretical tears over the discouraging showing, let every church and every minister prepare a special campaign with the definite purpose of finding laborers for the harvest.

2. Prepare as Carefully as for a Soul-saving Campaign.

If the shortage of laborers is to be the rock over which the forward march of the cause is to break, then why should not carefully prepared special efforts be made in all the churches to solve this problem? No half-hearted, illy prepared program will get results. People are too serious when such decisions are suggested.

(1) Give them the facts. While we shall not here repeat the facts as to the field and the needs, they may be recalled from former chapters, and should be given to all the people in all the churches. This is the first step in preparation.

(2) Suggestions for use in preparation. Let the minister call all the young people of the Christian Endeavor and Young People's classes together, and propose a "Young People's Day," for which committees of the young people are to prepare.

Propose that the young people, with the minister's co-operation, be responsible for and render the day's

program. Set the Sunday at least two or more weeks ahead of time.

Suggest and determine certain definite aims for the day, among which should be the reaching of the largest possible number of the young people for the church, and the securing of volunteers for the preaching of the Word. Give them some of the foregoing facts.

Get every person, there and then, to write down the names of at least five young people they know, to whom special invitations can be sent to attend the special young people's services. Get each one to agree to do what they can to extend a personal invitation.

Appoint an invitation committee to write and mail special and personal invitations to each one whose name has been secured.

Secure the appointment of a special music committee to have full charge of the special musical program for the day, both vocal and instrumental.

Secure the appointment of an "Enlistment or Volunteer" committee, with a chairman who will plan the work and see that the matter of enlistment for the ministry and mission field is definitely talked among the young people for two weeks.

Secure the appointment of a "Personal Work Committee" that is to list all young people, in classes and otherwise, who might be brought into the church on "Young People's Day," and to do definite personal work to that end.

Secure the appointment of from three to five who will agree to help the minister preach the evening sermon. Choose some subject which appeals to them,

such as "The World's Need for the Gospel." Call them together and help divide the topic into divisions which will fit together to make a completed discourse. Assign one division to each, and help them, if necessary, to outline and to find material and illustrations. The minister may make the closing short talk of the sermon and extend the appeal.

Thoroughly advertise the day and call attention to it constantly for weeks before, always mentioning the work of the Personal Work and Enlistment Committees.

(3) A suggested Sunday evening program.

Special instrumental or vocal music by young people.

Hymns led, if possible, by some of the young men, and specially chosen for the occasion.

Prayers by a number of the young people, especially keeping in mind the response to the invitations of the evening to obey the gospel and to volunteer to preach the gospel.

Music and offertory.

Reading of the Scripture lesson by some of the young people. (Lesson should be committed and read from memory.)

Special music.

Sermon introduced in five minutes' talk by minister, followed by young people and five minutes' closing appeal by minister.

Invitation hymn: "Just as I Am."

Five minutes' presentation of facts as to need for preachers of the Word. Use facts on the needs for heroic service.

Invitation for volunteers, conducted the same as the regular invitation. Song: "I'll Go Where You Want Me to Go."

(4) Notes on suggested program. The above is intended for suggestion, and not to serve as an evening program. It should be printed, inserting names of participants.

All volunteers should be called to a quiet prayer service immediately before going home, and at least a temporary "Volunteer Band Organization" effected and arrangements made for regular meeting, study and preparations.

No special offering should be taken unless it be to start a local permanent fund to loan to local young people to assist them in their education, to be returned and reloaned to others. This is a good feature where practicable, and gives all a chance to participate. Frequently it is better to make this the special feature of the following Sunday.

3. Classes of Volunteers.

Volunteers called for should consist of three classes:

(1) Professional. Professional or educationally equipped men, such as teachers, lawyers, etc., who will volunteer to preach the gospel and who will enter the ministry now.

(2) Volunteers for ministry. Young men and women of high-school age and upward, who will volunteer and will educationally prepare for the regular ministry and mission fields.

(3) Tent-makers. So-called "Tent-makers"; *i. e.*, church officers, Sunday-school teachers and others,

who may not give their entire time to the ministry, but will support themselves at their trade or profession, but take training to fill outlying vacant pulpits and do outpost Bible-school and church service.

IV. RECRUITING THE OLDER WORKERS

1. The County Co-operative Plan.

In a county where there are one or more equipped and active churches, but in which there are closed or ministerless churches or places where the cause ought to be planted, the following is a good plan:

Plan a county all-day meeting at one of the churches. Let the names of all members of all the churches be secured, and a special written invitation be sent to all. Set this day aside for the special purpose of enrolling volunteers from all the churches, and allow no other or conflicting matters to enter in to confuse the appeal.

Have inspiring speakers who know and will all work toward the one end and purpose of the day. Reveal, in a concrete way, by map, chart and facts, the exact conditions to be met and solved. Help all to see that there is no selfish end to be gained, but that it is a thoroughly unselfish plan to work, all together, to do the complete task that needs to be done in the county.

At the close, make an earnest appeal for volunteers to go into special training for any and all kinds of work that it appears needs to be done. Such attempts in many counties have brought a thoroughly adequate number of good workers, and have completely solved the problem of laborers.

2. The District Group Evangelism Plan.

This is but an amplification of the county plan, and is usually conducted as a group evangelism institute. Such meetings are usually held for two weekdays and evenings, and have been the means of solving the entire evangelistic and ministerial-supply problem in great districts.

V. SIFTING THE RECRUITS

Some have feared to use plans like the above, for fear that there would be amassed a large number of illy chosen and unusable recruits. If the suggestions on training and service made in various lessons are used, the sifting process entirely solves itself. Experience has proven that human wisdom is unfit for this task, as some of the most unlikely have proven the best workers and some appearing most promising prove to be utter failures.

TEST QUESTIONS

1. Name two or three classes of recruits that may be secured.
2. Discuss needs for each.
3. Mainly why have we failed to secure a sufficient number of recruits?
4. Mention one fallacious suggestion that has been made.
5. What is the strongest appeal to Christians?
6. Outline a plan for enlisting recruits.
7. How much preparation ought to be put into such a plan?
8. What is the first essential in arousing interest?

9. Outline a plan of preparation for a Volunteer Day.

10. Outline a suggested program for such a day's services.

11. What is the first immediate task with the new recruits?

12. Give the county plan of enlistment.

13. Give the district plan.

14. What of sifting the recruits?

X.

TRAINING GOSPEL TEAMS AND PERSONAL WORKERS

OUTLINE STUDY X.

I. RECRUITING THE WORKERS.
   1. The Opportunity.
   2. The Motive that Impels Us.
   3. All within the Church.

II. ESSENTIAL QUALIFICATIONS.
   1. Trained.
   2. Enthusiastic.
   3. Cheerful.
   4. Love for Souls.

III. INSTRUCTING THE WORKERS.
   1. Personal Preparation.
      (1) Prayer.
      (2) Bible Knowledge.
   2. How to Approach the Work.
   3. Training-classes.
      (1) The Necessity.
      (2) Text-books.
      (3) How to Use Text-books.

IV. THE WORK EXEMPLIFIED.

X.

Training Gospel Teams and Personal Workers.

I. RECRUITING THE WORKERS

1. The Opportunity.

There is no limit to our opportunity in this work. We read in the tenth chapter of Luke: "And he said unto them, The harvest indeed is plenteous, but the laborers are few: pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest."

Jesus says, as recorded by John: "Say not ye, There are yet four months, and then cometh the harvest? behold, I say unto you, Lift up your eyes, and look on the fields, that they are white already unto harvest."

But what does it matter if there be a wide-stretching harvest-field of ripened grain, if there be no laborers to gather the sheaves? If the church has failed in any degree to evangelize the world in the years that have passed, it has been due to the fact that she first failed to beget, in a sufficient number of her members, a consciousness that this evangelization must be accomplished through the dynamics of all Christians working at it. The weakest believer, and the one with the smallest vision, can easily detect the multitude of people that need to be won for Christ,

but it takes more than detection to win them. The church that, with directness of teaching and loving persuasion, succeeds in commanding the life-giving effort of the largest number of gospel teams, will also succeed in accomplishing the redemption of the largest number who need evangelization.

2. The Motive that Impels Us.

We have a great inspiration calling us to do this thing; there is our study of the Christ that impels us. Can any person look upon Christ in His active physical relations among men? can any one see Him as He was tried and led up the mountain to be crucified? can any one go with Him into the depths of the tomb? Can any person see Him, the risen Christ, walking about triumphant over death and the grave? can any one see Him ascend to the Father and hear the great commission fall from His lips—without being moved to do the thing that He gave His life in order to accomplish?

We read that, after Jesus departed, His disciples went everywhere preaching the Word. We find them going hither and thither in teams, absolutely spending themselves that they might win others to Jesus.

3. All within the Church.

Evangelism must affect the lives of those within the membership of the church until we measure our opportunities and responsibilities by the standard of the Master, who said, "Let your light shine before men; that they may see your good works, and glorify your Father who is in heaven" (Matt. 5:16), and then again he said, "Ye are the salt of the earth." The design of Christianity is pictured to us in this

standard of excellency to which He desires His servants to attain. It is the business of the evangelists, elders, deacons, and members of the church to add to the possibilities of evangelism for the saving of the world.

We need an aroused church. Christ said to preach the gospel to all the world, and that means every creature in the world.

II. ESSENTIAL QUALIFICATIONS

Gospel-team workers and personal evangelists must have the following essential qualifications to be rightly fitted for the work:

1. Trained.

There are hundreds of people who want to do this work, but they are waiting to be told how to do it. To answer this need, every church should train willing workers how to do the work in an effective way. The untrained often fail, and failure brings discouragement; consequently, many opportunities will be lost. Jesus says: "Come unto me, and learn of me."

2. Enthusiastic.

Enthusiasm is a necessary factor in the work. The people, with whom the worker talks, will estimate the worth of the Christian life more by the animated face and flashing eyes than by what he has to say, for the face telegraphs to them the spirit of the work. If, for any reason, his enthusiasm is running low, he needs to take himself in hand and generate new enthusiasm. It is indispensable to the success of teamwork.

3. Cheerful.

This work should be done in the spirit of cheerfulness. He must address himself to the great task in the exuberance which belongs to a thankful and praiseful heart.

4. Love for Souls.

No one can win souls who does not love them. We must have "the love of God shed abroad in our hearts." It is the same love that sent Jesus to die for us (1 John 4:9, 10; Eph. 5:2), the love that brings hope to the sinner and loves him into loving God. He is allied to those who are perishing in their sins. We possess a common humanity. If God loved them, ought we not to love them? If Christ died to save them, ought we not to labor to save them?

III. INSTRUCTING THE WORKERS

1. Personal Preparation.

There are two important helps in the preparation of gospel-team workers and personal evangelists for efficient service.

(1) Prayer. A gospel-team worker must be prayerful, for the supplication of a righteous man availeth much in its workings (Jas. 5:16). He should cultivate the habit of secret prayer. Jesus said: "When thou prayest, enter into thine inner chamber," etc. (Matt. 6:6). Here the Master directs His disciples, when they pray, to seek a place where they would be alone with God, and there pray to Him who dwells in a world unseen by mortals. The power of this privilege is clearly demonstrated in the Scriptures. It will be sufficient to refer to Jacob in his

lonely wrestling (Gen. 32:24); to Abraham pleading for Sodom (Gen. 18:22); to David (Ps. 55:17; Ps. 119:164); to Daniel (Dan. 6:10); to the Redeemer Himself. We have not a full record of His life, but we are told: "In the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed" (Mark 1:35); again, "He went out up into the mountain" (Matt. 14:23). Again, he continued all night in prayer (Luke 6:12). He prayed also in the garden of Gethsemane (Luke 22:41). He was often alone with God in prayer. The Saviour, with the burden of redeeming the world upon Him, felt so much the importance of private prayer that He rose up before it was day to secure time. He made it a matter of self-denial, that He might be alone with God. The gospel-team worker has thoughts, feelings, fears, trials, problems which can be met in no other way. He must go to the throne of grace and seek help there. "Pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee" (Matt. 6:6).

(2) Bible knowledge. The word of God is called the "sword of the Spirit" (Eph. 6:7). No one would go into battle without some sort of a weapon to fight with. But he must know how to use the Word. A soldier could not do much in battle if he did not know how to use his weapon. "The Bible is our tool-chest, and we must know what tool is needed for a certain work, and where to find it. The team worker must study to rightly divide the Word of truth (2 Tim. 2:15), to know how to show men their need of a Saviour, to

show them how to receive Him, and to answer excuses and objections." He must not read the first chapter of Genesis to the man who wants to know how to be saved, nor the twenty-third Psalm to the man who does not believe that he is a sinner. Like the Berean Christian (Acts 17:1), he must keep to the Scriptures. They "searched the scriptures" daily. They did not regard it as an irksome task or as one which the concerns of the world might be permitted to put aside. Their delight was in the law of the Lord, and on it they meditated day and night. Thus, they added to their virtue knowledge, and have left an example for our imitation. Not a day should be permitted to pass without the Bible being opened and perused, and if he is thus attentive to what God says, how much more peaceful will be his experience, and how much more successful his undertakings.

2. How to Approach the Work.

The men of the New Testament church went forth to the harvest—great, strong-hearted, strong-minded men—in the early morning hours. Marching to the golden harvest. There was confidence in the eye, a song upon the lips, and a determination to do the thing appointed. If our team workers to-day want to approach the field in the proper manner, they must go with confidence. For there is no courage in the world that is like the courage necessary to do work for Christ.

The things that count most are your spirit, your heart, your love, your efforts for Christ. It may be that you do not understand a great deal about preaching big sermons, but if you have the love of Christ

in you and guiding you, there will come success and helpfulness out of your effort.

3. Training-classes.

The members of gospel bands and personal workers need training. While it is true that the weakest can be used of God in this most important of all work, it is also true that the one willing to do it can render better service if he has just that training which prepares him to do it in the best possible way, and with confident assurance.

(1) The necessity. The work of bringing men to Christ and building up weak places is so delicate and so far-reaching in its results that the necessity of training-classes is impossible to overstate. We recommend such a class for every local church in the land. If the hope of winning the world to Christ lies in individual and team evangelism, and it does, then it becomes evident that such a training-class would furnish the much-needed equipment for the doing of the work wisely and effectively.

(2) Text-books. Among the text-books the Bible must, of course, take first place. When Philip discovered the Ethiopian puzzled over a certain passage of Scripture, "he began at the same place and preached unto him Jesus." The personal worker must know his Bible.

In this short chapter it is impossible to give other than the briefest suggestions on courses of study:

a. On the Bible. We know of nothing better than the first twenty-seven lessons in "Training for Service," by Moninger. "Outline of Bible History," by B. S. Dean.

b. On the Restoration. "Restoration Handbook," by Kershner, Series I., twelve lessons. "Our Position," by Isaac Errett.

c. On the church. "The New Testament Church," by Welshimer, five lessons. "How to Organize a New Testament Church," by C. J. Sharp.

d. On personal work. "Training for Personal Evangelism," by Harrison, twelve lessons. "The Christian's Life and Program," by Harrison, twenty-five lessons. "The Harvest Is White," by Carey Morgan and E. W. Thornton.

On the last pages of this book will be found a suggested list of good and helpful books and tracts for additional study and classwork.

(3) How to use text-book. This special course of study ought to be put to the following uses:

a. A regularly organized class in the Bible school.

b. In special mid-week classes organized for that purpose.

c. Ministers and evangelists may organize special classes for the purpose of training gospel teams and personal workers for efficient Christian service.

The course of study should cover at least six months. One year may be consumed if desired by the teacher and worker.

IV. THE WORK EXEMPLIFIED

A subject of such importance and magnitude can not be satisfactorily treated in the limits of this chapter. We shall now present some outstanding examples of the effectiveness of trained gospel-team workers.

A few years ago the minister of the First Church of Christ, Atchison, Kan., trained a group of men for gospel-team work. The purpose was twofold: First, to give the membership the joy and inspiration of evangelistic effort, and, second, to carry the gospel messages to near-by needy fields—a task too great for the busy minister of a city church, unaided.

As a result of this training, there developed a group of four men in Atchison Church, which has continued in the work with undimmed zeal for more than five years. During this time these four men have visited thirty different fields, traveled nearly two thousand miles, mostly by automobile, and won nearly three hundred to Christ, of whom 280 were adults.

These men can all preach the gospel, but in their work they divided the responsibility. One leads the music, two do the preaching, and the fourth gives the invitation song.

They meet each week to talk over their work, plan their meetings, and study together how to become more efficient workmen for Christ. They hold meetings in leaderless churches, encourage discouraged members, urge loyalty and boost Bible schools.

What these men have done, the men of hundreds of other churches of Christ can well do. There are scores of men in our churches to-day who have the ability to preach the gospel acceptably, to inspire leaderless churches to hold the communion service, and keep up their Bible schools. Their talents should not be restricted to passing the emblems in a strong, well-officered, central congregation, when all around are

struggling groups of brethren without leadership, discouraged and in need of a helping hand.

The church at Pittsburg, Kan., has been doing a remarkable work. J. H. O. Smith is the minister and energetic leader of the forces in this busy church. The activities of this church center around a great number of men who have enlisted in gospel-team work. These men caught the vision of service during the Scoville revival, and decided they would like to hold meetings and Sunday services for the churches in near-by towns. Thirty men were organized in groups of five, and these six teams have been doing gospel-team work for several months. They caught the vision that this is one way to solve the problem of the leaderless church, and that they can also recruit for the weak churches.

The captain of the six teams is an electrician by trade, but gives all of his spare time to the direction of the teams and the securing of schedules and dates for the work. Each team has a captain, song-leader, speaker, and personal workers. The wives of the men sometimes accompany them and help sing, play in the orchestra and do personal work among the women.

The Pittsburg Church is so extremely proud of these teams and have thought so well of the importance of this work that they have placed $1,000 in their budget this year to carry on this splendid work among the churches about the city.

As to results: These teams have more than three hundred converts and over one hundred reconsecrations. J. H. O. Smith is in the baptistery most of the time. The men themselves, however, do some of the

baptizing. They institute the communion service in each congregation where it is not observed, organize Sunday schools, raise church debts, put on the every-member canvass, help the widows and orphans, encourage the hopeless, cheer the faint-hearted, and win hundreds to Christ.

In one of the meetings, two men came to Christ on the last night of the revival. These two brothers telegraphed their mother of their decision. This Christian woman, who lived in Illinois, when she received the message, took the first train to Pittsburg, and arrived in time to see her sons buried with their Lord in Christian baptism. These two men are now deacons in the church. Another man, converted in the Scoville meetings, a conductor on the Frisco, was known among the trainmen for his ability to swear. He is now a member of one of the gospel teams, and is known for his ability to preach and win other men to the church.

In one of the towns a preacher of one of the denominations started a revival. He was not getting along very well, so asked the assistance of one of the gospel teams. He found out that they could preach so well that he let them take charge of the meeting. Before the meeting was over, the preacher was baptized and ordained. He is now preaching for two of our churches.

In these days, when so many churches are without preachers, may there be an increasing number of groups of men trained and willing to devote their strength, on the Lord's Day at least, to the advancement of the kingdom in neglected places.

May there be scores of teams all over the nation holding special services, reviving weak churches, baptizing converts, and giving encouragement and vision to many needy fields. Let every church take this plan seriously, and make it a part of its local evangelistic program.

TEST QUESTIONS

1. What did Jesus say about the harvest?
2. Are we responsible for the use we make of our talents?
3. Why do we need an aroused church?
4. Why should the church train workers to do evangelistic work?
5. Name four essential qualifications.
6. Why is enthusiasm a necessary factor in the work?
7. What are the two important helps in preparation for efficient service?
8. Why should the personal evangelist cultivate the habit of prayer?
9. Give an outstanding example of the use of gospel teams.

XI.

THE USE OF GOSPEL TEAMS

OUTLINE STUDY XI.

I. THE NEED FOR GOSPEL TEAMS.
   1. The Laborers Are Too Few.
      (1) Many Churches of Christ Are Closed Part Time.
      (2) Many Churches Have Locked Doors Every Lord's Day.
   2. Many in Our Churches Need Active Service.

II. HOW TO SECURE GOSPEL TEAMS.
   1. Make the Needs Known.
   2. Show the Needs Specifically.
   3. Get Workers to Help Reveal the Needs.
   4. Conduct a Group Evangelism Congress.
   5. Preach Regularly on the "Stewardship of Service."

III. PLANS OF ORGANIZATION AND WORK.
   1. Organization.
   2. Direction.
   3. Operation and Work.

IV. POINTS OF ADVANTAGE IN GOSPEL TEAMS.
   1. Advantages of the Amateur.
   2. Advantages of Calling.
   3. Advantage in Scriptural Spirit of Service.

V. BLESSINGS DERIVED FROM THE USE OF GOSPEL TEAMS.
   1. Souls Are Saved.
   2. Closed Churches Are Opened and New Churches Started.
   3. Workers Made Over.
   4. Full-time Workers Discovered.
   5. Vision of the Whole Church Renewed and Broadened.

VI. EXAMPLES OF ACHIEVEMENTS.
   1. From the Scriptures.
   2. From Modern Achievements.

XI.

The Use of Gospel Teams.

I. THE NEED FOR GOSPEL TEAMS

THIS subject must be studied in close connection with the facts given in the previous lessons. In the discussion of gospel teams, we have also in mind single workers, who go not in teams, but individually. In other words, this may be classed as a practical working out of actual New Testament work for real New Testament elders.

1. The Laborers Are Too Few.

(1) Many churches are closed part time. Next Lord's Day there will be numberless churches of Christ with the doors shut and locked. Some of these will be closed for only three Sundays, and then will be opened for the one Sunday that the minister comes. A church of Christ ought to be open, the Bible read or taught, and the breaking of bread observed every Lord's Day.

(2) Many churches are closed every Lord's Day. Next Lord's Day there will be numberless churches of Christ closed and locked that have not been opened once in months, and some of them not once in years. There are ten thousand churches and five thousand ministers. There will, therefore, be five thousand churches without ministers in charge next

Lord's Day. True, some of these will have local officers who will carry on the work, but many of them will not. Most of these closed churches are in easy reach of well-equipped churches of Christ, rich in talent, that should be used.

2. Many in the Churches Need Active Service.

There are many men and women of ability in the churches who have been taught and instructed in Bible school and by preaching since they were children. They have had enough gospel teaching to constitute a liberal education. The gravest need is to put into practice the teaching they have had. They show no ability for anything but the most ordinary service, because they have had no opportunity to perform anything but the most ordinary service. They need to do work in the kingdom.

II. HOW TO SECURE GOSPEL TEAMS

1. Make the Need Known.

Our appeals to the members of the church have been along the line of duty, duty, duty. The appeal should consist of showing them the actual need. Americans and Christians are not so constituted as to resist an actual need when it is shown plainly to them.

2. Show the Need Concretely and Not in General Terms.

Give them the actual facts as shown above. Then take them out and show them one or two actual closed churches in your own county or a struggling church or a group of unchurched disciples in your own city.

3. Get Workers to Help Reveal the Needs.

Hang a map of the county or district in the church, and on it show the actual conditions in the matter of open and closed churches and unentered places. Get the men and women to make this survey and construct the map. It will do them good to do this service, and will prepare them for the gospel-team work.

4. Conduct a Group Evangelism Council.

A well-conducted group evangelism congress will show the need to most of the people in all the churches, and secure an adequate list of gospel-team workers from all the churches in the district, in one great meeting.

5. Preach Regularly on the "Stewardship of Service."

Preach regularly on the "Stewardship of Service," as well as the stewardship of money.

III. PLANS OF ORGANIZATION AND WORK

After the willing workers of the church have been trained, they should immediately be placed at work. This is essential to continued interest and progress. The first tasks assigned may be very simple, but should be very definite. Take the whole group with the minister to conduct a short meeting in a needy place, and assign as many details as possible to the workers. Let them make a county survey and gather information.

1. Organization.

The organization is very simple. It mainly consists in forming them into groups, according to abili-

ties discovered. In a group of five there should be one who can lead singing, one who can play an instrument, one who can speak, another who can teach, or conduct a communion, or serve as team-manager, hand-shaker, etc., and another who can drive a car or furnish transportation. Of course, some of these duties can be conbined or eliminated if need be.

2. Direction.

The work that is to be done is usually under abnormal conditions, and is, therefore, difficult. Teams need direction. This can, and should, be given by the minister. A thousand problems that are new to them are old to him. There should be a regular, weekly meeting for reports of triumphs and difficulties, prayer, inspiration and planning. Here, suggestions on sermonizing and conduct of the ordinances can be given.

3. Operation and Work.

The conditions to be met will usually determine the method of operation. One of the most careful instructions needed by teams is in the matter of tact. Inasmuch as these teams will consist of people with ordinary common sense, much can be left to their own planning in working out details. Their first work may consist in Sunday afternoon meetings, or week-night meetings or in calling through a neighborhood and bringing back together a disbanded flock, or in the reorganization of a Bible school, or in the actual conduct of a revival meeting of their own kind, or in assisting the minister in a missionary-evangelistic meeting, or in conducting services in the home church while the minister is away.

IV. POINTS OF ADVANTAGE IN GOSPEL TEAMS

I. Advantages of the Amateur.

Granted that the amateur may do some things in a bungling way as compared with the professional, yet there is a positive advantage to the amateur. The people do not demand or expect so much, and so give him much more credit for what he does. Many errors, inexcusable in a professional, will be overlooked in the gospel-team worker, and, being one of the brethren only, there will be a bond of sympathy and understanding that will many times gain a hearing for his message superior to that granted to the regular preacher.

2. Advantages of His Calling.

The very fact that the speaker is a railroad engineer or a business man preaching the gospel, lends a novelty that is helpful. Miners will attentively listen to a miner, and a lumberjack to a lumberjack.

3. Advantage in Scriptural Spirit of Service.

The greatest point of advantage is that it is the beginning of putting into practice the spirit of service that should always be in every church of Christ, and is one solution of the age-long problem of where to find the laborers.

V. BLESSINGS DERIVED FROM THE USE OF GOSPEL TEAMS

1. Souls Are Saved.

The first blessing is that souls are saved that were being neglected. We have heard reports from scores

of gospel teams, and they almost universally report souls saved.

2. Closed Churches Are Opened and New Churches Started.

By this means, churches of Christ that were closed and dead are reopened and kept open and in active service. Ministers are not afraid to go out and hold meetings and reopen churches or plant new churches, for the reason that they know they have the supporters to keep the work going.

3. Workers Made Over.

The workers themselves are made over. They are forced to restudy the Word. This warms their hearts, and makes them enthusiastic for the plea. They are given a taste of the joys of personal accomplishment in the Lord's work, and this adds a zest to their Christian experience that can not otherwise be gained.

4. Full-time Workers Discovered.

This is the best sifting process for the many volunteers than can be secured. The gospel-team work is somewhat new in its general encouragement, but already many men have gotten a taste of soul-saving that is causing them to give up business and professions, and prepare for the active ministry. Thus, solving one problem partly solves another.

5. The Vision of the Whole Church Is Renewed.

Their sympathy for the struggling is increased, their interest in the unsaved is multiplied, their selfishness is suppressed, the spirit of serving rather than being served is disseminated, and the whole spiritual tone of the church is uplifted.

VI. EXAMPLES OF ACHIEVEMENTS

1. From the Scriptures.

First of all read again the story of Philip and the eunuch—eighth chapter of Acts—and keep in mind that Philip was not a minister, but a deacon. He knew the Word, he taught the Word, he used tact in approaching his prospect, he won the man, he buried him in baptism.

2. From Modern Achievements.

While specific examples are numerous in modern times, space will permit only a few typical examples.

(1) Around Pittsburg, Kan. There were a number of closed churches and unentered towns. Under the leadership of a business man, meetings were held by gospel-team workers in all these churches; all were revived, and 470 were won to Christ, including one denominational preacher, in less than two years.

(2) Ohio. In one county in Ohio, there were found one minister and one going church, but four minister-less churches, three of which were closed. In five months this one minister, by the aid of gospel teams from his own congregation, held meetings in and revived all these churches, had sixty additions and furnished the workers to keep these churches operating, with regular and continuous services.

(3) Indiana. In one county in Indiana, there was only one going church in an important and rapidly growing section. By the help of trained workers, community after community was entered until there are now sixteen going churches, all with preaching fifty-two Sundays in the year. This latter

is accomplished, however, by a generous use of directed, non-professional preachers.

(4) Tennessee. A congregation in Tennessee, through its teams, in sixty days, opened for service, and have kept open for service, forty-five closed churches, and in eighteen months assisted in planting six new churches in six important unentered centers.

TEST QUESTIONS

1. Why are gospel teams needed? Give two good reasons.
2. Mention five specific ways to go about securing workers for gospel-team work.
3. Name four features of the operation of gospel teams.
4. Name and discuss three advantages to the gospel-team workers.
5. Name five blessings accruing from the use of gospel teams.
6. Give examples of accomplishments of gospel teams.

XII

OPENING CLOSED CHURCHES OF CHRIST

OUTLINE STUDY XII.

I. WHAT CLOSED CHURCHES OF CHRIST MEAN.
   1. The Discontinued Need for a Church.
   2. The Church Closed Part Time.
   3. The Church Closed on All Lord's Days.
      (1) For Lack of a Very Small Bit of Assistance.
      (2) The Flag of the Gospel Pulled Down.
      (3) Another Way of Practicing Open Membership.
      (4) A Church Starving for a Bit of Gospel Bread.
      (5) The Body of Christ Left to Perish.
      (6) Hungry Souls Unfed.
      (7) Caught in Toils of Unequal Competition.

II. NO NECESSITY FOR CLOSED CHURCHES.
   1. There Is an Abundance of Workers.
   2. The Possibility of Opening Closed Churches Demonstrated.
   3. Resurrection Sermons Needed instead of Funeral Sermons.

III. SOME OF THE THINGS THAT HAVE CLOSED CHURCHES.
   1. Inability to Find a Minister.
   2. Closed by Will of Local Officers.
   3. Closed because of Changing Population.
   4. Closed because of Lost Leadership.
   5. Closed because of Financial Difficulties.
   6. Closed by Local Feuds.

IV. HELPS IN OPENING CLOSED CHURCHES.
   1. Evangelism.
   2. County Evangelistic Board.
   3. District Group Evangelism Council.
   4. Direct Help of Near-by Church.
   5. County-wide Evangelistic Efforts.

XII.

Opening Closed Churches of Christ.

I. WHAT CLOSED CHURCHES OF CHRIST MEAN

1. The Discontinued Need for a Church.

We mention this first because there are such instances, and we prefer to dispose of it first that it may not obscure the many places that are closed and which by all means should be reopened.

In certain parts of our country there are abandoned churches that are abandoned in the natural process of development. Good roads and automobiles have decreased distances in some States, until ten miles is now a shorter distance than three miles were with mud roads and horse transportation. The crossroads church may be now abandoned for the good purpose of giving its life to found a church that has grown up in the near-by railroad town.

2. The Church Closed Part Time.

We choose to mention, in this connection, the churches of Christ that have allowed preaching to become the one end and aim of their planning, and have ceased to open their doors for Bible teaching and the Lord's Supper, except on days when they have an employed preacher present. A church closed three Sundays out of four is a three-quarters closed church, and needs attention almost as much as the

entirely closed church. The Bible and the communion service should be restored, so that on the Lord's Day these houses of God will not present a closed, abandoned front to the unsaved world and advertise the indifference of the Christians.

3. The Church Closed on All Lord's Days.

(1) For lack of only a small bit of needed help. The margin of difference between an operating church and a non-operating church may sometimes be very small. There is still need for the work; there are still earnest souls, but perhaps the removal of just one family that had taken the leadership has taken away the final motive power. The addition of just one interested helper, with a bit of experience and initiative, would set the whole local force going again. This small addition would make the whole difference, and many times could be easily furnished by a near-by church if they only knew and realized the obligation which one group of Christians owes another.

(2) The flag of the gospel pulled down. A closed church of Christ means the flag of the kingdom of Christ pulled down in that community. Too long have our people felt that such a tragedy in a sister congregation, though sad, yet was no immediate concern of ours. A blush of shame, and then the flush of determination, should light the cheek of any disciple who learns of such a defeat.

(3) Another way of practicing open membership. One way to practice open membership would be to cease insisting on immersion, begin to practice sprinkling, and, finally, take the baptistery out of the church. As a people, we would not think of permit-

ting any such a procedure. Yet, we do permit baptizing, baptistery, Bible, name, work, church, house, and all to be discontinued in a near-by community without considering that it concerns us.

(4) It may mean a church starving to death. By way of illustration, let us suppose that the author is minister of a congregation and that the readers are each members of that particular church of Christ. It is the Lord's Day morning; all are assembled in the Lord's house. We wear the name of Christ; we have been buried with Him; we have just completed breaking bread and partaking of the cup, His body and blood.

As minister, we say: "Brethren, just before we are dismissed there is a matter to be brought before you. Just eight blocks from the church is a family—a father, mother, son and daughter—members of this church. They are not here this morning. They have not been the best of members, they have not attended or contributed or worked as we think they ought, but they are dying. They are starving to death. There has not been a bit of bread in that house in two weeks. They are our brethren."

Can one think of a member of a church of Christ so indifferent that he would stop to say, "That is too bad,' or, "Let us send a letter of condolence," or, "How unfortunate that those people were born if they must starve to death"? Any member of any church of Christ would get up and out immediately and get bread and milk to that house.

But suppose that, instead of a dying family eight blocks away, your minister told of a dying church of

Christ eight miles away; a church of Christ starving to death, in which there had not been a crumb of gospel bread in two years. What would we do? Measured by the past, we would say, "Really, isn't that too bad? Why don't they do something about it?" and then we should go straightway and forget all about it. "Feed my sheep" (John 21:17).

As a people, we have so far developed in Christian character that as between individuals we have a conscience, but as churches of Christ and between congregations we have not yet developed a conscience.

(5) The body of Christ left to perish. A closed church of Christ may mean that body of Christ left to suffer. If we could only come to feel that the church is Christ's body, the point to the above illustration would be even more felt. Are we willing to do as much as the Roman soldier who gave the dying Lord vinegar on a sponge from a spear-point? "Now ye are the body of Christ, and severally members thereof" (1 Cor. 12:27).

(6) Hungry souls unfed. An actual instance will suffice to illustrate. In a small town in Ohio the village church was traveling the road so many have traveled toward closing. Ministerless, discouraged, run down, its last board meeting was held on a Wednesday night by the remaining two deacons. They decided it was no use to go on, and that they would not even open the house on Sunday.

A fifteen-year-old girl, motherless since six, had been one of the few who had continued to come. She had attended since started in the Bible school by her mother. The services may have been poor, but they

were not poor to her, for she had known no other. Not knowing the decision, she went as usual on the Lord's Day, found the door closed, and patiently waited for it to open. She waited an hour, and then another, until it was finally borne in upon her what had been done. With flowing tears, she knelt on the snow-covered steps, made a short prayer and went home.

Fortunately, one of the deacons lived less than a block away, and, by accident, was a witness to the closing act. He vowed that, so long as he could walk, "that door should never again be closed on the Lord's Day." It never was until the building was torn away for a better building for a growing work years after. This incident was the beginning of new things "Feed my lambs" (John 21:15).

(7) A closed church may mean a weaker church crowded out in the competition for leadership. With ten thousand churches and five thousand ministers, it is a certain fact that, if your congregation has a minister, there is some other congregation that does not have. Do you and your minister owe nothing to that sister church of Christ that is to-day closed because unable to compete in the struggle for leaders?

II. NO NECESSITY FOR CLOSED CHURCHES

1. There Is an Abundance of Workers.

If the churches, fortunate enough to have ministers, would get over selfishness and begin to practice Christian brotherhood between congregations if the thirty thousand elders and as many deacons, and many more Bible teachers in our going congregations loved the Master and the Master's cause, and the

church of Christ rather than just their own local congregation—there would immediately be available an abundance of material to open every closed church of Christ within thirty days.

2. The Possibility of Opening Closed Churches Demonstrated.

The ability to open closed churches has been already abundantly demonstrated, as mentioned in preceding chapters. We have devoted the major part of this chapter to incentives for opening churches that are closed, rather than methods, because the matter is so easy to accomplish that little need be said upon it. Also, where there is sufficient incentive or wish to open the closed church, methods will immediately be found to accomplish that end. Methods must differ according to the circumstances, but a love for the gospel, plus American genius, will always find the way where the desire and determination are sufficiently aroused.

3. Resurrection Sermons Needed instead of Funeral Sermons.

Much has been said and much lament has gone up in the past few years in regard to closed and perishing churches. Many statistics, many tears, and much lament, will not open one closed church. The suggestions of federations and various such plans have only resulted disappointingly and disastrously for churches of Christ. Simply marking them off the list may clear the list, but does not open churches. The gospel of Christ preached again in these churches, and a bit of new courage and inspiration and leadership, will open them. Out of hundreds upon hundreds of

attempts reported to us in the last two years, almost every attempt has been successful and happy in its outcome.

III. SOME OF THE THINGS THAT HAVE CLOSED CHURCHES

While rehashing old difficulties seldom avails much, yet, in any particular church-opening enterprise, it is the part of wisdom to know what the particular difficulty may have been. We here mention some of the stock difficulties that have meant disaster for churches, and which may be looked for singly or in combination in almost every case.

1. Inability to Find a Minister.

There will be found a number of churches that have simply given up in the unfair struggle to find a minister. In their plight they may have once or twice snapped up a jobless preacher who turned out to be unfit in character, and ruin and discouragement have ensued. What that church needs is the kindly co-operation of all near-by churches and good ministers in finding and locating a fit and suitable minister.

2. Closed by Will of Local Officers.

This is one of the most difficult cases to handle. There are small churches that have been run into blind alleys by the means of dead-wood officers. They have so handled matters that the church can not grow nor even live, but, because under their guidance the work does not go, they are so thoroughly persuaded that it is entirely impossible to make it go at all, that they are unwilling to allow any one to try it again. Many such cases are reported, of elders, who

flatly refuse the offer of help by good, near-by ministers and churches. They say, "It is no use," and refuse the offers of help. Fortunately, these cases are in the minority, and tact will eventually overcome this difficulty if pursued with persistence.

3. Closed by Changing Population.

This is one of the stock causes of dwindling and death among country and small village congregations. Investigation will reveal, with few exceptions however, that the population, though changed, is yet as great or greater than ever. The same evangelizing gospel that reached the former population will reach the present population. Every church is more or less subject to changing population, and the church that ceases to evangelize the new arrivals is bound to die. The answer in such a case is renewed evangelism intensified.

4. Closed by Lost Leadership.

Every institution must have leadership. Leaders must have initiative first of all, and then some measure of tact and ability. It has been said that an army of lambs led by a lion is more effective than an army of lions led by a lamb. The loss of one family has been the cause of closing more than one church. In such a case a good man of the right ability should be detached from a stronger near-by congregation and sent to replace the lost leadership.

5. Closed by Financial Difficulties.

This difficulty is far overemphasized. In any such community, investigation will reveal that any one of a score of other matters, requiring finance, is going merrily on. The money is there. The people

are paying for and getting what they want. Experiments have shown that, in such a case, a rearoused interest will quickly prepare the field, so that the money for a minister can be raised.

It is also true that in certain cases there is not one left in the congregation with the initiative to go out and ask the others to contribute. Where this is found to be the case, such initiative could and should be promptly furnished from a near-by interested sister congregation.

6. Closed by Local Feuds.

While no stock prescription can be given for such an ill, yet there are certain general rules that hold good. One is that muddy water is seldom cleared by stirring it. The other is that a soul-saving campaign is the best cure yet found for such ills. While no attempt may be made to actually "settle" the difficulties, yet the enterprise more or less relegates them to the realms of unimportance and forgetfulness.

IV. HELPS IN OPENING CLOSED CHURCHES

1. Evangelism.

There is scarcely an ill mentioned above but what evangelism—warm, earnest preaching of the gospel, soul-saving—will either cure or tremendously alleviate. Would it be too much to ask your congregation to help save a dying church of Christ by going to them and giving them a good evangelistic meeting?

2. County Evangelistic Board.

Such a board, made up of the Christian ministers in the county, and two representatives from each church in the county, whether large or small, open or

closed, will soon devise ways to find workers and reopen all closed churches. Where such a board is brought together for this specific purpose we have not seen it fail, and we have seen it succeed again and again.

3. District Group Evangelism Council.

In case the county board is not practical or possible, try the district group evangelism council. Here expert helpers come to help in solving the whole problem, district wide, in one concerted move. This has been tried in a number of most aggravated situations, and has resulted in complete success in every instance.

4. Direct Help of Near-by Churches.

By sending trained and experienced officers. By sending trained gospel teams. By sending the minister for special work.

5. County-wide Evangelistic Efforts.

This plan is now being successfully used in many counties. The heart of the plan consists in the fact that a stronger church or group of churches, in place of planning for their annual revival, plan for the whole county. They send their evangelists into every church in the county and work for the whole cause in the county. This plan, where aggressively promoted, has not failed, but has succeeded most gloriously.

TEST QUESTIONS

1. Name the three conditions that cover the whole list of closed churches.

2. What ought to be done about the part-time closed churches?

3. Where a church is entirely closed for a lack of a small bit of leadership, what should be done?

4. Should the flag of the cross be taken down?

5. Compare our attitude to closed churches and our attitude to open membership.

6. Have we a right to abundance of gospel bread while others starve?

7. Which more deserves our attention, the body of a human or the body of Christ?

8. Would renewed incentive probably open many churches?

9. Can we be indifferent to the church of Christ suffering from an unfair competition?

10. Is there any necessity for closed churches? Why not?

11. Has the above been demonstrated?

12. What kind of sermons are needed in regard to closed churches.

13. Name six of the stock causes of closed churches.

14. Suggest a procedure in each case.

15. Name five methods of opening closed churches.

XIII.

HOW TO PLANT AND ORGANIZE NEW TESTAMENT CHURCHES

OUTLINE STUDY XIII.

I. WHY NEW TESTAMENT CHURCHES SHOULD BE PLANTED AND ORGANIZED.

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2. Our Bounden Duty as Christians.
3. The Plea We Preach Demands It.
4. The Only Policy Consistent with a Century of History.
5. The Only Way to Protect Our Own.
6. For Those Who Have Never Heard.
7. A Debt Which We Owe.

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2. What Planting a New Testament Church Comprehends.

III. METHODS OF PLANTING NEW TESTAMENT CHURCHES.

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   (1) Begin Breaking Bread, and Why.
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3. The Bible-school Method.
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IV. HOW TO ORGANIZE THE NEW CHURCH.

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2. Beginnings Must Come before Completions.
3. Forms for Organizing.
4. Methods of Selecting Officers.

XIII.

How to Plant and Organize New Testament Churches.

I. WHY NEW TESTAMENT CHURCHES SHOULD BE PLANTED AND ORGANIZED

1. Christ Commanded It.

Christ said: "Go ye into all the world and preach the gospel [not interpretations of the gospel, or creeds] to every creature." We are under direct orders to push and promote His cause. We, as Christians, are duty-bound to extend His kingdom; *i. e.*, to spread His church everywhere.

2. Our Bounden Duty as Christians.

If, as Christians, we plant a church, it certainly should be a New Testament church. The church we give our energies to plant, or help to plant, should be a New Testament church in name, in its practices, in its organization, in its teachings, in its discipline. If we do not do this, we are not loyal to our Master's command. If we help plant churches which are not New Testament churches in name, practice, organization, teaching and discipline, we are but helping to prolong confusion and division. We are promoting the very thing from which Christ prayed that His cause might be protected.

3. The Plea We Preach Demands It.

As a people we have always been definitely committed to the cause of the union of all Christ's followers on a definite New Testament basis.

(1) The New Testament as the only divine and authoritative rule of faith and practice, and, therefore, the only rule of faith and practice on which all can finally agree.

(2) The name "Christian," which is Scriptural, and is already universally loved, respected and accepted.

(3) The name "Church of Christ," which is Scriptural, and which is the only name universally agreeable, sanctioned by all and the one name possible as a united name.

(4) The strictly Scriptural command, precedent and example for the ordinances of baptism and the Lord's Supper, as the only possible rallying-point for a final reunion.

(5) A strictly Scriptural and divinely appointed form of organization for the churches as the only form of organization possible, to be finally accepted by all.

The only practical way to bring this plea to all people is to plant New Testament churches which teach and preach these things everywhere. Give the people actual examples of non-sectarian preaching, show them non-sectarian churches, give all the people a chance to be Scripturally baptized, wear a Scriptural name, and belong to a Scriptural church.

4. The Only Policy Consistent with a Century of History.

This is briefly the program followed by our people for a hundred years, or since the days of Alexander

Campbell. If this program was right then, it is right now. If it is wrong, or not worth while now, it was wrong or not worth while then. If this program was worth starting and working at for a century, it is surely worth carrying on to final accomplishment. If it is worth doing partly, it is worth doing completely.

5. The Only Way to Protect Our Own.

Another great reason for planting New Testament churches is that we are losing thousands every year because so many, who are simply Christians, move to places where there are no churches of Christ, and, to find church homes, they must sacrifice their Scriptural name and practices and be lost to the cause in which they are so much needed.

6. For Those Who Have Never Heard.

Another great reason for planting churches of Christ, or New Testament churches, is that there are literally thousands who are dissatisfied with the confusion of sectarianism, but who have never heard the simple and Scriptural plea. There are many who have been so confused and disgusted with the babble of religious teaching that they have turned to unbelief and indifference. Many of these, on hearing a simple, Scriptural gospel, accept it gladly.

7. A Debt Which We Owe.

A final reason for planting New Testament churches is that we, who have had a chance to hear and know this simple, beautiful and Scriptural teaching of the way of life, are selfish and recreant to our duty if we do not pass it on to others. Christian duty and honesty demands the payment of this debt.

II. WHAT WE MEAN BY PLANTING A NEW TESTAMENT CHURCH

1. The Distinction between Planting and Organizing.

When speaking of planting a church, we do not have in mind merely to go into some place where there are a number of disciples unorganized and induce them to elect or appoint some individuals as elders and deacons and then report a church as organized.

A church might be theoretically equipped with Scriptural officers, and yet be almost totally disorganized for the Lord's work. Let us get away from the notion of organization for a little while and to the notion of creating churches. The organizing may follow as rapidly as there are churches to organize, provided these churches contain eligible material for Scriptural officers.

2. What Planting a New Testament Church Comprehends.

Clearly, then, to plant a new church of Christ, or congregation of Christians, means to enter some field or neighborhood where there is no church upholding the Scriptural name, "Church of Christ;" the name, "Christian;" Scriptural baptism, Lord's Day communion, or simple and unadulterated New Testament teaching. When we enter such a field it is for the definite purpose of teaching the New Testament doctrine and urging people to accept and obey the Lord Jesus in His own appointed way. This comprehends teaching the New Testament in Bible school, from

house to house, in evangelistic sermon, in home Bible classes, or in any way that may be practical.

It comprehends that we shall not only teach, but win men, women and young people to the cause of Christ. It comprehends that these converts shall be baptized. It comprehends that any disciples of Christ who may be in the community shall be induced, if possible, to enroll for the work, and that any who love the Lord, but are bearing a sectarian name, shall, wherever possible, be given a chance to hear the simple New Testament teaching, with a view to leading them to accept the New Testament way.

III. METHODS OF PLANTING NEW TESTAMENT CHURCHES

There are no set or machined rules of procedure in planting a church. Call to mind that there is one absolute requisite, and that is a deep and abiding desire on the part of at least one, and that that desire must be based on a deep Scriptural conviction. We shall give no theories as to how, but merely recount some well-tried and successful methods that have been used.

The ordinary and well-known methods are not discussed, in order that we may add others that are needed. We shall omit the ordinary missionary method, not because it is wrong or a poor method, but because we are striving to add to the results of that method by finding still others which shall add to and multiply the results many fold.

When the time comes that again each minister and each member feels a personal responsibility for

helping to spread the plea, and will personally help in doing it, an interest will be created which will, undoubtedly, bring forth greater offerings and add very materially to the number of men who can be employed to go into the unreached places and preach the plea. This, added to the wonderful contribution of effort that can be made by ministers and members, will not only add to, but multiply, our advances into new fields. We shall thus cease delegating all personal responsibility, and each will share in the work.

1. The Volunteer Revival Method.

(1) The first things to be done. One of the first methods is one to be pursued by a church, led, of course, by the minister or some individual in the church. Let the church appoint a committee or some one to spy out the land and report the most needy accessible place where a church might and should be planted. None but people of vision and faith should be on such a committee. When the place has been decided upon, send a group of good men, or men and women, to further lay plans, determine on the church-house, hall, empty store building or tent or tabernacle location. Plan for lighting, seating, song-books, advertising. Study the community, list all interesting data, and determine the best time for a meeting. Then arrange to carry on your own local work for about three weeks without the minister, and see that he has his salary promptly, as he will probably need it more promptly because of being away from home. Where the location is close enough, plan to send delegations of interested singers, personal workers, callers, hand-bill distributors. Do not send

them all at once, but arrange it so that there will not be a feast one night and a famine the next.

(2) Local scattered disciples no sure guide. First of all, do not think that there must be already a number of disciples in the neighborhood being considered. That is a non-essential. The chances are that, if there are disciples in the neighborhood, they will not be found until after you start the work. Some of them you will not find until the battle is fought and the victory assured. Some of them you may never find. Some, whom you do find, may be openly opposed to what you propose to do. Apparently the reason for this is that some disciples, in a new community, feel that, if a church of Christ were started, they could not feel comfortable if they did not go into it, but that, if they did unite, it would cost them money and work. On the other hand, if there is no church of Christ started, they can have a good excuse for being mere attendants and onlookers in some church in which they are under no responsibility, and where they are continually petted with the hope of winning them. Their love of the plea has atrophied.

Do not be disappointed if you should find no encouragement from some local disciples. While there are good, faithful souls hungering for the plea and the communion service, there are others, in almost every community, that will defeat the cause if they can. Go not by them.

Next, do not shape your decision by the advice of members of other churches. In all our experience in church planting, we do not remember one instance where we were not advised that there were as many

churches as the community could support, and that there was no room for a church of Christ.

(3) Plans that are essential. By all means prepare for a crowd. If you do, the people will see that you expect a crowd, and they always want to go if the crowd is going. The surest way to defeat the plan is to prepare for and expect small things.

Invite everybody you see.

Be an enthusiast if you expect to arouse enthusiasm, or even interest.

Avoid methods of advertising, etc., that may have been used in the community before. Find new ways.

Baptize the converts promptly and publicly.

Keep the publicity going constantly and all the way through, but ever changing.

Be a man that it is a pleasure for anybody to meet, and make friends in the community every day.

Hunt opportunities to ask favors of the largest possible number of people in the community for the meeting. Do not do it all yourself, but get the people of the community to help sing, help usher, help put up the tent or anything else. Every man who contributes even a small service to the enterprise will be out at the meetings.

Where tent or tabernacle is to be used, it will usually be found that the lumber can be borrowed or rented at not more than the tent rental would be. A tabernacle is much more satisfactory, in most places, due to weather conditions.

This is the revival-meeting method of planting a church. Estimate that about half the expense can be raised where the meeting is being held. Get a group

of members to back your pastor by underwriting the entire expense, to be paid pro rata as needed, or if needed.

(4) Caring for the converts. Further, to plant a church comprehends that these people shall be banded together after whatever fashion appears most practical in the beginning. By this we mean that, where there is not sufficient material tried out and qualified for Scriptural officers, committees may be appointed to handle different phases of the work temporarily.

To plant a New Testament church comprehends that this group shall accept the Scriptural name "Church of Christ," and that they shall be pledged to meet regularly on the Lord's Day, in church-house, hall or home, and break bread in memory of His name, study the word of God, and contribute regularly and cheerfully for the spread of Christ's cause.

It comprehends that, where possible, this church shall be led or assisted to secure a minister, preacher or leader, and that it shall go on to further organization as may appear practical.

It comprehends that, wherever possible, this new group shall be led or induced to provide at once some regular public place of assembly, which can be dedicated and devoted to the Lord for the work of His church.

It also comprehends that leadership is to be found or provided. Either the funds must be raised on the field for ministerial support and assistance given in finding and locating a minister, or trained workers from the mother church must be assigned to help carry on the work.

(5) A common man's task. Bear in mind that the task is not a complex one, and that it does not take an expert or a professional evangelist to plant a church. In fact, it would always be better and show much larger results if, when the evangelist comes, he could always find a year of consecrated teaching done ahead of him, and a small and loyal band already banded together in the name of Christ and breaking bread in memory of His name. Incidentally, any of our evangelists will come much more readily, and at great personal sacrifice, to help a people who are thus loyal and trying to do God's will. This appeals to evangelists much more than torpor or indifference.

2. The Communion-service method.

(1) Begin breaking bread. Another method is suitable to those communities where there is a group of disciples who may be brought together at a home or hall for the communion service. Any group of disciples that will be loyal enough to meet regularly for communion and Bible study will, eventually, find an evangelist or pastor who will appreciate their loyalty enough that he will help them find the way to a meeting, or whatever steps are next most needed. Remember what Christ said about "where two or three are gathered together in my name, there will I be in the midst of them." It is actually so.

Call such groups of scattered disciples together; teach them anew the essentials of the gospel, including the benefits and duties connected with the breaking of bread. Induce them to begin the regular observance of the Lord's Supper and take the individual

pledges of as many as will that they will never allow this monument to Christ to be torn down or forgotten.

(2) Do not fear to organize. Do not be afraid to organize even a small group into a church. They will be in no sense any worse off for being banded together as Christians only, to mutually help each other to follow the Christ, study the Word, keep His memory sacred and plan for the furthering of His cause. The center around which such a group may rally is the every Lord's Day communion.

Such a work is spiritually profitable, and is the surest guarantee of eventually bringing the evangelistic help that will be needed.

(3) Advantage of this method. One advantage of this method is that trained elders and deacons can be sent to start and continue the work, and thus add to the missionary-evangelistic forces.

3. The Bible-school Method.

(1) The most practical for some fields. The Bible-school method is one of the very best. Many times it is practical where the ground is not yet ready for an actual church. There is no reason why a Christian Bible school should not be in reach of everybody in the country.

(2) More people can help. Young people or old people, as well as people in their prime, can establish Bible schools. There is at least one instance of a little girl having established a Sunday afternoon Bible school in a woodshed, which grew into a good Bible school and later into a church of Christ. Many members of churches of Christ will be all the happier when thus allowed a part in such a work.

(3) Safeguard the school. The school, when established, should be frankly and openly a Christian church Bible school. Aside from the regular lessons, supplementary work should be given on the name "Christian," the "Church of Christ," "Christian Baptism," and other doctrinal subjects. Care should be taken that the fruit is not picked, when ripe, by denominational neighbors. In other words, see that the church, which comes following the Bible school, is a church of Christ. The Bible-teaching method may take the form of the regulation Bible school, teaching all ages, or may be conducted as merely a class of adults gathered in a home to study the New Testament.

4. The Church-building Method.

(1) How it can be done. Again we name the method from that which is done first. This is often a good method, especially where there are enough local disciples to constitute a nucleus. This is especially good if there are enough surrounding churches, that the members can be assembled to build a church in a day. This is no difficult thing for fifty men to do. A few can be gotten to underwrite the cost of the material. The church can be builded on a Saturday, dedicated, and money for material raised on Sunday, and both regular and revival services started immediately.

(2) Advantages of this method. One very great advantage of this method is that it will create more immediate interest in a new community and bring out a greater hearing for the preaching immediately, than any other plan.

5. The Swarming Method.

This method has frequently been used in cities. Where a church gets large enough, it should swarm as do bees. That is to say, part of the members should separate themselves and set themselves the task of establishing a work and preaching the gospel in another and unreached part of the city. In this group should be some of the best officers and workers. It requires unselfishness all around, and a high degree of missionary-evangelistic zeal for the cause to accomplish such an enterprise, but it has been successfully done and is worthy of consideration.

IV. HOW TO ORGANIZE THE NEW CHURCH

1. First Aims.

Bear in mind that a church organization and methods of bringing about the organization are two different subjects. This lesson concerns itself with methods for beginning the organization. The ultimate aim is, of course, a thoroughly organized church with a sufficient number of duly elected elders who are tried, tested and otherwise Scripturally eligible, and a sufficient number of equipped, experienced and qualified deacons, and, where desired, deaconesses. In addition to this, the church should have such subsidiary committees, groups and organizations as the local situation calls for and the members decide upon. These organizations include the Bible school, ladies' aid, Christian Endeavor, missionary organizations, and such committees as the work may need and the size of the congregation justify. All officers chosen should be instructed.

2. Beginnings Must Come before Completions.

A completed organization is frequently impossible, and also impracticable, in the beginning days of a church. A complex organization is neither needed nor desirable in a small and newly started congregation. We begin with the simplest beginnings. In fact, a group of baptized believers may associate themselves into a church of Christ, meet to study the Word, break bread, teach, and even baptize believers, without any duly elected officers at all. We believe that no one would deny that such an organization would still be a church of Christ.

It is frequently true in a new congregation that there is no one who can measure up at all to the Scriptural requirements for an elder or a deacon. In such a case, committees can be appointed to look after and attend to the various functions and work for one year, until some, by their faithfulness, zeal and knowledge, have shown their fitness for church offices.

An advisable first move in organizing a new church of Christ is for a group of baptized believers to offer themselves as charter members and adopt and sign a charter membership declaration, somewhat as follows:

"We, the undersigned, hereby enroll our names as charter members of the church of Christ at ...., and declare our purposes to be as follows:

"To form an organization to be known as the church of Christ of .....

"That this organization shall have and use the New Testament as its one and only rule of faith and practice.

"That the terms of admission to this congregation shall be identical with the gospel terms of pardon.

"That the purposes of the congregation shall be to carry out the commands of Christ as suggested in the great commission, to preach the simple and entire gospel of pardon, Christian life and Christian duty at home and abroad, to encourage and admonish each other to mutual edification and Christlikeness, and to lend our individual and organized aid and support to all moral and civic betterment."

Committees may be appointed on place for meetings, preparation and administration of the communion service, sick-visitation and mercy and help, securing preaching or preacher or sermons to be read by members, arrangements for Bible school, finance, etc.

3. Methods of Selecting Officers.

In cases where there is available suitable material for regular church officers, there are two usual methods of choosing the first officers of a new church. One is for the evangelist (where there is an evangelist) to appoint elders, deacons and committees for the first year. There are some things to be said for and some against this method of procedure.

The other method is for the congregation to choose, by election, such officers and committees as are needed. In this case it is a good plan for a well-chosen committee, of the best and wisest in the church, to be appointed as a nominating committee,

who shall go over the matter most earnestly and prayerfully and make nominations or suggestions after careful thought has been put into it. This avoids the thoughtless snap-judgment tendency in choosing officers. This committee's report is then given to the congregation for revision or adoption.

It is advisable to have the evangelist or a visiting minister conduct an ordination or installation service in which the qualifications and duties of church officers are thoroughly impressed upon officers and all members.

Let it be remembered that the New Testament church is strictly congregational in its government and discipline, and that the only officers are elders, deacons and, perhaps, deaconesses. From among these Scriptural officers, appointments may then be made for the special duties, such as treasurer, secretary, Sunday-school superintendent, church organist, etc. As this lesson deals with churches in their beginnings only, we do not attempt to suggest organization further than that probably needed by a new and small church.

TEST QUESTIONS

1. Give seven reasons why New Testament churches should be planted.
2. Distinguish between planting a church and organizing a church.
3. What things does planting a church comprehend?
4. Name the five methods in general use for planting churches.

5. Outline essentials of the volunteer revival method.

6. Outline the communion-service method.

7. Explain the Bible-school method.

8. Describe the church-building method.

9. What is meant by the swarming method?

10. What are the first aims to be attained in organizing a church?

11. Give the details of how to proceed in organizing.

XIV.

HOW TO HOUSE THE NEW CONGREGATION

OUTLINE STUDY XIV.

I. GENERAL SUGGESTIONS.
   1. Necessity for Housing.
   2. Housing Difficult, but Never Impossible.
   3. A Matter to Avoid.

II. THE TABERNACLE PLAN.
   1. Plan Proven Successful.
   2. Advantages of the Plan.

III. THE BUILDING-IN-A-DAY PLAN.

IV. THE CHURCH-UNIT PLAN.
   1. What We Mean by the Unit Plan.
   2. Advantages of This Plan.
   3. Where Plans for Such Can Be Secured.

V. THE COMPLETED-TASK PLAN.

VI. PLANS FOR FINANCING THE NEW BUILDING.
   1. Christian Church Building Association Plan.
      (1) Scope of This Plan.
      (2) How the Plan Is Operated.
   2. Determining Possibilities.

XIV.

How to House the New Congregation.

I. GENERAL SUGGESTIONS

THERE naturally can be no stock plan for housing any new congregation, inasmuch as location and size and ability and surroundings will vary so greatly.

1. Necessity for Housing.

While we should teach "Christians only" to be loyal to the Lord and the Book and to the New Testament church and the name and the communion service and the teaching, regardless of whether they have a minister or a house of worship, yet these two things are important and most essential to any aggressive work. A set and central and recognized place of meeting is exceedingly important in holding new converts together and in reaching the unsaved. To that end, therefore, a part of the church-planting task is to help them provide a meeting-place, the best possible. This, therefore, becomes a part of missionary evangelism.

2. Housing Is Sometimes Difficult, but Rarely Impossible.

Out of the many plans, some one will prove a possibility for the church started in any community.

Prairie churches have been housed in sod houses. Many a church that is now strong was housed in a private home in its beginning days. Stores, halls, basements and temporary tabernacles have all been used, and the probability is that most of our churches have had some such first home. We shall suggest a few methods of housing and methods of securing such housing.

3. A Matter to Avoid.

Where at all possible, avoid an upstairs meeting-place, whether in store or hall or other building. For some reason, psychological or otherwise, it is difficult to get people to climb stairs to go to church. While upper halls have been successfully used, yet a first-floor meeting-place is always preferable.

II. THE TABERNACLE PLAN

1. Plan Proven Successful.

Many times in planting a new church by the revival-meeting method, a tent or tabernacle must be used. Where a tent must be rented, it will many times cost as much for rental as the rental of lumber for a tabernacle would cost. If lumber can be borrowed or rented with the prospect that it may later be bought, we suggest the use of tabernacle. This can be builded in one day by donated help from the whole community, if rightly handled, and becomes the greatest advertising for the campaign.

2. Advantages of This Plan.

When the meeting ends, and the question of permanent headquarters presents itself, the tabernacle may be bought by raising the cost of the material, and

the church will have the advantage of being able to continue its work in the place to which the people have become accustomed during the revival.

Where there is any probability that this plan will be followed for permanent or semi-permanent headquarters, care should be taken that the ground on which the tabernacle is builded is chosen with a view to its suitableness for a permanent location.

III. THE BULDING-IN-A-DAY PLAN

This plan has the advantage that it gives a meeting-place immediately; is probably the most inexpensive, considering results; arouses more widespread interest throughout the community, and binds new converts and others to the work by giving them immediately an active task for the church. A good and comfortable building seating two hundred, and capable of lasting many years, can be so builded, usually with donated labor, by about fifty men in eight hours. A few of these men need to be real carpenters, but only enough to act as foremen of gangs. Special plans and guidance should be secured from one who has had experience in such an enterprise.

IV. THE CHURCH-UNIT PLAN

1. What We Mean by the Unit Plan.

By the church-unit plan we mean that a part of a building can be builded. A future completed building may be thought of as divided into two parts, basement and upper floor. Many churches have builded and occupied the basement, and some years later builded a good building above. Again, the build-

ing may be divided vertically. That is, basement and Sunday-school auditorium may be builded pending ability to build the main auditorium. Again, the building may be thought of as divided into four parts and builded in their order as ability increases. These parts would be, Sunday-school-auditorium basement, Sunday-school auditorium, main basement, then main auditorium.

2. Advantages of the Plan.

There is an advantage that should not be overlooked. Many times the future fate of a new congregation is sealed when a new, but small, complete building is builded. If the same amount of money and capacity can be put into what is known to all to be but the first unit of a greater building and a greater work, there will be many times the probability that it will grow into a greater work. The other advantage is that the waste involved is almost negligible as compared with the waste of disposing of a completed church building.

3. Where Plans for Such Buildings Can Be Secured.

Judge T. O. Hathcock, courthouse, Atlanta, Ga., has specialized in working out practical plans to assist needy churches to secure buildings at minimum cost, and yet contain modern Bible-school facilities. The plans he has worked out are adjustable to buildings running through a wide range of size and cost. The *Christian Standard* Service Department is attempting to assist, with free-service suggestions, which they are collecting from many sources. Our Church Erection Department or Church Extension Board also can lend assistance along this line.

V. THE COMPLETED-TASK PLAN

Where a good meeting has been held and a goodly number gathered in, it is frequently possible to attack boldly the problem of housing the new congregation at one bold stroke by featuring a well-planned and widely advertised special day, with a good man in charge who has the ability to raise money. Frequently, sufficient can be raised to immediately build a good, new building, or buy a suitable church building that may be for sale.

VI. PLANS FOR FINANCING THE NEW BUILDING

1. The Christian Church Building Association Plan.

(1) Scope of this plan. This plan is one merely intended as a help. Every building should, so far as possible, be financed in the place where it is builded. However, that is sometimes impossible, and, usually, very difficult. This plan is one suitable to a good, strong congregation that is following the group evangelism plan of planting churches, or to a group of co-operating churches in a county or district.

(2) How the plan operates. The association is made up entirely of individuals, and not of churches. There is no machinery to the association except a president, a secretary and a treasurer, who constitute its executive and operating committee. The membership is made up of individuals who will enter into a mutual agreement somewhat as follows:

"I agree to pay $5 toward the cost of any and every new church of Christ that shall be erected in

this county (or district). It is understood that I am to be notified by the president thirty days before the building is ready to be dedicated, and I agree to send my $5 membership assessment in immediately, so that it may be presented in cash on dedication day."

(3) Advantages of the plan. One of the greatest advantages is that it works with little promotion. The fee is small enough that many can be induced to take membership. A second thing is that the giver is agreeing to a perfectly safe thing. The new church must be started, and the building erected and assured, before he is under any obligation whatever. Most of our members will gladly give $5 to see a new church of Christ absolutely assured in any new community. Another advantage is that the assurance of the backing of such an association helps a new church to determine whether it can build. Another advantage is that the contribution is cash and comes at a time when most needed.

2. Determining Possibilities.

How much money does it take to build? In general, if the location can be secured and one-half of the cost of the building can be raised to come in cash while the building is going up, the other half can be borrowed from bank or Church Extension Board. Of the first half, a good building association, like that mentioned above, can frequently furnish one-half; *i. e.*, one-quarter of the total cost. As to the loan, that must be secured or definitely assured before proceeding to build. A group of interested individuals should be secured to sign a joint private note, sufficient to cover the loan at bank until the building is com-

pleted. Then loan can be secured by mortgage. Application for Church Extension loan should be made as far ahead as possible, as calls have to await their turn.

TEST QUESTIONS

1. Why is housing a new church an important feature of the evangelistic task?
2. What would you say as to possibilities in the matter of housing?
3. Mention some things to be avoided, if possible.
4. Discuss the tabernacle plan, giving means to accomplish it and advantages of it.
5. What are the advantages of the building-in-a-day plan?
6. What is meant by the church-unit plan?
7. What are the advantages of this plan?
8. Where can suggested helps in planning be secured?
9. How proceed on the completed-task plan?
10. What is the church-building-association plan of financing?
11. How does it operate?
12. What are its advantages?
13. What part of the cost of a completed building is usually necessary before beginning a completed building?
14. What of loans to carry balance of indebtedness?

XV.

HOW TO SECURE A MINISTRY FOR THE SMALL CHURCH

OUTLINE STUDY XV.

I. FACTS CONCERNING THE FORCE OF REGULAR MINISTERS.
   1. The Present Supply.
   2. The Number Decreasing in the Face of Needed Advance.
   3. Practicing the Law of the Jungle.
   4. The Number of Student Preachers Inadequate.
   5. College Training Does Not Solve the Problem.
   6. Some Who Are Incompetent.
   7. What Has Been Done to Increase the Supply.

II. VITAL IMPORTANCE OF MAINTAINING THE SMALL CHURCH.
   1. It Is the Only Hope of the Small Community.
   2. The Small Church, Even in the Larger Community, Is the Only Seed from Which Larger Churches Can Be Grown.
   3. The Smaller Churches Constitute the Majority.
   4. To Give Up Admits Inability to Carry Out the Great Commission.
   5. The Small Churches Furnish Leaders for the Larger Churches.

III. THE REAL DIFFICULTY.
   1. The Need of the Small Church for Trained Leadership.
   2. The Church that Is in Its Beginnings.
   3. The Church that Is and that Always Must Be Small.

IV. FINDING A MINISTRY FOR THE SMALL CHURCH.
   1. Where a Ministry May Be Found.
   2. How to Find the Leaders for the Small Church.
   3. Training the Ministry for the Small Church.

XV.

How to Secure a Ministry for the Small Church.

I. FACTS CONCERNING THE FORCE OF REGULAR MINISTERS

FOR immediate use we here recall that there are approximately ten thousand churches of Christ, approximately five thousand ministers for these churches, and at least five thousand places where our cause ought to be planted now; that there will inevitably be five thousand churches of Christ without regular ministers in the pulpits next Sunday, and that there are many churches of Christ closed and the doors locked every Lord's Day in the year. Some of these doors have not been open once in months, or even years.

To review the facts will announce the needs. If sin means death, and the gospel means life; if we know the gospel, have the gospel, and these places do not have it—then we must carry it to them or discount our own hope in the gospel. A very greatly increased force is needed to open the closed churches that ought to be opened, and to operate the churches that ought to be planted. Certainly, at least five thousand fairly skilled ministers of the Word are needed.

1. The Present Supply.

While we have been entirely unable to get any accurate figures, we do know that a few years ago we were reported as having about seven thousand ministers. Later, we were reported to have six thousand. Of late we have been reporting five thousand, and now we notice statistics giving about forty-five hundred. Of this number, many are retired, preach occasionally, are serving in secretarial or teaching positions, or are, in one way or another, kept from giving their full time to the ministry of the gospel. As in all professions, some are weak or incompetent, and are periodically unemployed.

2. The Number Decreasing in the Face of Needed Advance.

It is quite easily apparent that while the very spirit and purpose of our plea would demand a continually forward move, yet the facts were that at a time when increase was in order, decrease was continually registered in the number of our ministers, and no relief was in sight.

3. Practicing the Law of the Jungle.

A third fact of importance to this subject is that, naturally, the stronger a church, the greater its ability to secure a minister. This is inevitable from the fact that "they who preach the gospel must live of the gospel." This, however, leads to an unconscious competition among the churches, which partakes much of the nature of the survival of the fittest. The small church most naturally can not protect itself against the larger church in the matter of securing ministers when the supply is inadequate.

The result is, the strong church can have a minister and does have a minister, and the weak can not and does not. In this, the minister is usually in no way to blame. The larger salary, none too large in any case, nearly always represents a larger work or a more earnest and aggressive body of people to lead, and hence a real door to greater work for the Lord. This only creates and does not answer the question, "How to find a ministry for the smaller church."

4. The Number of Student Preachers Entirely Inadequate.

We shall not here make an attempt to give the actual figures as to number of students in our colleges preparing for the ministry, as the number will change constantly, but the summed-up figures indicate that there are not enough ministerial students in all our colleges to equal the normal death-rate and other normal decreases in the ministry. Education Day appeals and other appeals have changed these figures very slightly.

5. College Training Does Not Solve the Problem.

Another fact is that, if only college-trained, professional ministers are to minister to churches, large and small, the small church will yet be uncared for, for it will yet be unable to contribute a living salary for man and family, even though he be college-trained and available.

6. Some Are Simply Incompetent.

Another fact mentioned only under the breath, but nevertheless a fact to be met, is that, of the force available and willing to preach, and with all the need for ministers, there are, just as in other professions,

some who are simply incompetent and have registered enough failures that their services are not in demand by churches.

A minister of most mediocre ability, but with a family of five or six to support, simply must have a salary larger than most churches are willing to pay for the results which he is able to obtain. In facing this topic, we know no reason why all things bearing upon it should not be frankly mentioned.

If under a minister's leadership a church goes down instead of up, the church can not be blamed for not wishing to pay a salary for leadership that results in decreases and decay, however good and earnest the minister may be. While failures are by no means always the minister's fault, ministers must recognize that sometimes they are and in any case may be. There are some ministers, both willing and determined to preach, who are laboring under handicaps of one kind and another, that make it simply impossible for them to succeed in such a way as to make their services in demand at a living salary.

In other words, while there are "ministerless" churches, there are, and no doubt will be, "churchless" ministers. Space will not permit going further into this phase, together with the many causes, but there are no doubt cases where a minister should seek other means of making a living and yet seek to serve the Lord in such a way that he will not be totally dependent on ministerial pay for his support.

This matter of success does not depend wholly on college training. It partly does, and would that every minister of the Word could be highly educated

and specially trained, but there are those with much training who are quite incompetent, and others with little training who are eminently successful. The matter can not be classed as wholly one of college training. The fact also remains that if we wait for an adequate supply of college and university trained men, we shall wait always, and miserably fail to carry out our Lord's command.

7. What Has Been Done to Increase the Supply. Bearing in mind that the supply must come from the congregations and that the congregations in general have had no regular program or plan in the matter of enlistment for the ministry, it could be said that almost nothing has been done. The matter has been left largely to accident.

Our educational forces have set an educational day in which the appeal is to be made in all the churches, for young people to enter our colleges with a view of life service. Most of our evangelists have made a practice of enlisting volunteers; some homes have consciously and purposely tried to guide their children toward the ministry, but these have been all too few, and the total results of all efforts have not resulted in answering, "How to find a ministry for the small church."

II. VITAL IMPORTANCE OF MAINTAINING THE SMALL CHURCH

1. It Is the Only Hope of the Small Community. The small community most naturally must have a small church or none. In our rejoicing over great enterprises, this fact must not be overlooked. By

gospel measures the small community and its people are quite as needy in soul values as the people of the great center. If we have not found a way to maintain the gospel in the small community that will always be small, then we simply have to find a way or make one.

2. The Small Church, Even in the Larger Community, Is the Only Seed from Which Larger Churches Can Be Grown.

The number of large or great churches that have started large or great are too few to be worthy of considering in an investigation of this subject. If there is to be any increase in the number of larger churches, the small churches must be maintained.

3. The Small Churches Constitute the Majority.

Another reason for a solicitous interest in maintaining the small church is that, if the small churches disappear, by far the majority of our churches will disappear, and a majority of the communities into which we have entered will be abandoned to other and unscriptural messages.

4. To Give Up Admits Our Inability to Carry Out the Great Commission.

To abandon or consider giving up the problem of finding leadership for the small, even the very small, church is to admit our total inability to carry out the New Testament commands. Uncle Sam gets to every child of his with the mail. Is it impossible for the church of Jesus Christ to get to any except those communities that are capable of speedily building up strong, self-supporting churches? If there is not some way by which we can get the gospel to, and main-

tain the gospel in, the community that is and always will be small, then we must admit our own failure.

5. The Small Churches Furnish Leaders for Big Churches.

The reason we mention last is the one usually mentioned first, and the only one usually mentioned. The small church is the source of much of the membership, and of a large part of the preaching force, for our larger churches. There are numberless little churches that have never been heard of for their money contributions, that have yet contributed from one to twenty each, of the most able preachers we have ever produced. A poll taken of the membership of most large city churches will show that a very large part of the membership came into the church by way of the small church.

III. THE REAL DIFFICULTY

1. The Need of the Small Church for Trained Leadership.

The result of our present system is naturally that the stronger church can secure the more able minister, and, the weaker the churches, the farther down the line they must go in the scramble to secure ministers. This ruinous policy of the survival of the fittest is counteracted by the conscientiousness of many of our ministers who pass by all alluring calls, and stay by the work that seems to need them most. The churches, as such, have never had a conscience developed along this line. The plan is for each congregation to get what it wants if it can. The Group Evangelism office has been laboring strenuously for

some years to try to help create a conscience along this line, so that each church may begin to think in terms of all the churches.

The fact still remains that the small or struggling church is in quite as serious need of good and experienced guidance as is the larger church. Their problems are frequently too great for the amateur. Their officiary are many times inexperienced, and all the more need wise guidance. The small community many times needs as great culture in its ministers as the larger community.

2. The Church that Is in Its Beginnings.

For the small church that is in its beginnings there is a partial solution, depending on its prospects of becoming a large or self-supporting church. In the case of promising or so-called strategic fields, our State and national missionary societies have been able to relieve a part of the situations by supplementing salaries. The number of places thus reached, however, is far too few to solve the problem, and yet does not touch the real problem of "how to find a ministry for the small church."

3. The Church that Is and that Must Always Be Small.

The churches that are strong enough to be able to raise the money and employ ministers at something like living salaries will probably be able to have ministers without much aid from any one or any organization. A number of our State secretaries have insisted that they were easily able to find ministers for any church willing to pay a living salary of $1,500 and up. Some have suggested, therefore, that there

is no shortage of ministers, because there are apparently as many ministers as there are churches able and willing to pay living salaries.

This is entirely aside from the question being studied. What about the small church that is not and never can be large? Of course, some will manage with what is called half-time and quarter-time preaching, as so many small churches do. The question still remains, "What about the church that can not secure even quarter-time preaching?"

IV. FINDING A MINISTRY FOR THE SMALL CHURCH

1. Where a Ministry May Be Found.

All that has been said before is to show the need and the necessity for some kind of ministry for the small church. Without enumerating the places from which this ministry can not be secured, let it be said that among the members of the churches of Christ help and leadership must be found or it will be found nowhere. In the bosom of the churches of Christ this ministry now is, if it is anywhere on earth.

There is abundant material there, quite as able and quite as consecrated as the average now constituting our ministry. We may have put forth little systematic and planned effort to find and bring out this ministry, but it is there in abundance.

With thirty thousand considered to be eligible to be elders, as many more deacons, and tens of thousands of Bible teachers, with men and women of culture, education, ability, there is abundance of talent unused and undiscovered.

Many have been taught the gospel every week from childhood. A people a million and a half strong, a people of the Book, are but deceiving themselves when they think or say there is no place to find leadership for the leaderless churches.

2. How to Find the Leaders for the Small Churches.

First give all the people the information. Most of them do not know that there are leaderless, dying and closed churches at their own doors. Most of our ministers have been so indifferent to any personal responsibility in the matter, and have left it so sacredly to some one else, that our people have not been told.

Make the information specific, concrete, not general. Show them the samples.

Help them to see and know the tragedy of a closed, dying or dead church of the living God. Make them feel that these doors must be opened. Bring the responsibility for these conditions down to where it belongs, down to the people in the local churches.

Plan as systematically for enrolling and enlisting numbers of your people for solving this problem as you would plan for a revival meeting to enroll and enlist sinners in the kingdom.

In solving this particular problem, dispense with the old stock, standardized notion of the ministry, supported and full time. These churches need expert leadership in many things besides preaching. Send them expert deacons' help from the rich experience of your experienced deacons. Send them teaching and organizing help from your trained workers. Leave your own pulpit at times and preach a few sermons

for those who are hungrier and will appreciate it more. Train some of those enrolled, so that they can teach the Bible, conduct a communion service, or baptize people in a way to be inspiring.

This combination service will give the church that is unable to secure even fourth-time service, full-time service, and of a more expert character than some are receiving that are using employed service.

3. An Objection.

It may be said that these workers must continue at their vocations in order to live, and that they will not be willing to give up their trades and professions for the work of the ministry to the small churches.

There are two answers: First, with a proper appeal, many will be found who are willing, and, second, there is no need at all why most of them should give up their regular calling. The churches, which we are discussing, must have a ministry. They will never be able to support a ministry; then we must find a ministry that can and does support itself. Even Paul made tents for a living and yet did worthwhile things for the Lord.

4. Training the Ministry for the Small Church.

Most of these workers must be trained in the local church from which they go out. Granted that other training is impossible, yet why should not every church of Christ be a training-school for real workers in His kingdom, and why should not every skilled preacher be a trainer of men and women for real service? Local church training, local Bible institutes, summer-camp training, church training, correspondence work and other features are now a possibility

to all who earnestly desire them. The minister who is a college man and an experienced laborer ought to be able to impart many things educational and practical to those who go out for service.

TEST QUESTIONS

1. How is the securing of ministers related to evangelism?
2. Give some facts and figures as to the inadequate supply of ministers.
3. What is a most apparent need?
4. What of the present supply of ministers?
5. Is a decrease in number in keeping with the purpose and program of the churches of Christ?
6. Why is the present system wrong, and what is its actual result?
7. What of the future supply as indicated by the number of students preparing for the ministry?
8. Can college training solve the problem?
9. What of the problem of incompetents?
10. What has been done to increase the supply?
11. Give five vital reasons why the small churches must be maintained.
12. Name three situations that constitute the real difficulty.
13. Discuss each.
14. Where can a ministry be found?
15. How can this ministry be found and enlisted?
16. How can guidance and training for the recruits be found?

XVI.

HOW TO PREACH TO REACH

OUTLINE STUDY XVI.

I. THE MAN.
   1. His Character.
   2. His Convictions.
   3. His Preparation.

II. THE MESSAGE.
   1. Its Content.
   2. Its Appeal.
      (1) Self-righteousness.
      (2) Attitude toward Christ.
      (3) Relation to His Fellow-man.
   3. Its Construction.
      (1) Simplicity.
      (2) Built for a Purpose.
      (3) Illustrations.
   4. Its Delivery.
      (1) Use Natural Voice.
      (2) Forget Self.
      (3) Be Earnest.

III. THE OBJECTIVES.
   1. World Salvation.
   2. Transformed Life.

XVI.

How to Preach to Reach.

I. THE MAN

THE minister's throne is his pulpit, and when he abdicates that to become an organizer of charities, or a caterer of amusements, or a gossip in stores and on street-corners, the ministry will cease to hold the place which belongs to it in the respect of men. Many things are now expected of the ministry, and some of them of importance, but the minister makes a mistake who permits his pulpit work to take a secondary place. Christ taught that the one supreme purpose of His mission to the world was that He might bear witness to the truth, and the same must always be the high calling of the minister of Christ. No vocation, in all the world, calls for more of the best in manhood or requires greater ability to reach the hearts of men.

In addition to our regular ministers, there are scores of men in our churches to-day who have the ability to preach the gospel acceptably. In this way, congregations can be ministered to in neglected and remote districts. Churches can be organized in homes and schoolhouses. Mission stations can be reached. In fact, any one who can speak to a group

need go no further for a commanding opportunity. In these days, when so many churches are without preachers, there ought to be scores of elders, deacons, and members of the church, trained and willing to devote their strength to the advancement of the kingdom in neglected places.

In the consideration of this study on "How to Preach to Reach," we shall include every Christian who desires to tell the gospel story of Jesus and His love.

1. His Character.

There is just one important thing to be said about the character of the man who preaches the gospel of Christ: He must be a Christian. He should be a man who places all his confidence and hope in Jesus Christ, his Saviour. His love for humanity and for his heavenly Father should make him gentle and true, and unfold within him a Christlike sympathy towards all sorts and conditions of men, women and children, and fill him with a supreme passion to serve. To this quality all other things are secondary, but they are, nevertheless, important.

"Be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity" (1 Tim. 4:12).

2. His Convictions.

There are two things to be said about the preacher's convictions:

(1) He must believe that Jesus Christ is the Son of God and the only Saviour. Any one who fails to see that the Bible gives Jesus Christ a peculiar and distinctive dignity all His own can not hope to reach

men by his preaching. The world wants something more than "You with God," by Theodore Parker, for its Saviour. It demands a Christ and Saviour Himself. The hunger of the human heart can never be satisfied with less.

You might as well attempt to cure an easily frightened horse by painting the red barn white, as to save a sinner by a beautiful bit of language or a rosy sentiment. One thing is certain, if a man is lost he needs a Saviour. Truly, then, every preacher should feel the necessity of Jesus Christ as his personal Saviour, or he will fail utterly in spite of personality or any other grace that nature may bestow.

(2) He must believe that men are lost. There is no use trying to rescue men from drowning on dry land. The testimony of the Scriptures concerning sin and the doom of the sinner is very plain. "And you did he make alive, when ye were dead through your trespasses and sins, wherein ye once walked according to the course of this world, according to the prince of the powers of the air, of the spirit that now worketh in the sons of disobedience; among whom we also all once lived in the lusts of our flesh, doing the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest" (Eph. 2:1-3).

When a preacher really believes down in his heart that the man out of Christ is lost, is going down to eternal destruction, and that no power but the blood of Jesus Christ can save him, there will be more earnestness for the saving of mankind.

3. His Preparation.

(1) Self-development. Nothing should be lacking which is needed to bring the minister to his fullest perfection, because of the daily influence of his work. He deals constantly with human life, and toils to realize the fatherhood of God and the brotherhood of man. To do the best work, his mind must be speeded up to the limit of its power and capacities. Every faculty and talent must be brought into play. The more richly he is endowed, the more manifold will be his usefulness, and no talent need go to waste.

(2) Theological difficulties. The minister is pre-eminently a lover and imparter of truth. He is expressly told to prove all things and hold fast to the truth. He is not an intellectual prisoner of a closed canon. The promise of Jesus is: "Ye shall know the truth, and the truth shall make you free" (John 8:32). It is sometimes hard for the modern minister to teach the truth, but he needs to learn that new theories and liberal theology can not be crammed down men's throats. Preach the truth, not theology; that is, the essence of Christianity. Truth does not need to be kept in a strong box. It thrives on freedom and fresh air.

Some scholars of eminence assure us that the teachings of God are rapidly being relegated to the realm of folklore and primitive superstition. But our restless age shows, as it turns hopefully from one sect or religious fad to another, that it hungers for the truth. For the brave and honest preacher of the truth, thousands of churches fling their doors wide open. The only man for whom there is not room in

the church of Christ to-day is the theological trimmer and dodger, who juggles with truth for the sake of personal advantage and in the name of higher education. Jesus says: "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John 18:37). The minister must constantly remember that he "can do nothing against the truth, but for the truth" (2 Cor. 13:8).

(3) Educational advantages. The young man who contemplates entering the ministry should take every advantage for a thorough education. However, education is not a prerequisite or requirement for the work of the ministry. Men have succeeded in the past, and will continue to succeed in the future, by native talent, common sense and the ability to make life itself serve them as a university.

The age at which a man decides to enter the ministry affects the question of preparation and training. Each man must decide for himself as to the best investment of his time and money in preparation for service, and all men must realize that all they know about the Christ, whose name they bear, whose gospel they proclaim, whose life they try to exemplify, is contained in the Bible. How little the minister can succeed, even with the most careful preparation and active diligence, in regard to the great ends of the ministry, without careful, diligent study of the Word. The Bible imparts not only divine doctrine, but also the finest of human culture. That this Book, above all others, will be the subject of his study, needs scarcely to be emphasized.

II. THE MESSAGE

1. Its Content.

As to the content of a sermon, it should be, of course, the pure and simple gospel of Jesus. If we preach Christ and Him crucified, we will have power and a message the people will accept. It is this simple message that the crowded churches and halls are hearing to-day. If a preacher desires to preach to empty pews, simply leave the cross and Christ out of the message. "But far be it from me to glory, save in the cross of our Lord Jesus Christ, through which the world hath been crucified unto me, and I unto the world. For neither is circumcision anything, nor uncircumcision, but a new creature. And as many as shall walk by this rule, peace be upon . . . the Israel of God" (Gal. 6:14-16).

2. Its Appeal.

As to the appeal of the message, it should always be to the individual as touching one or the other of the following three things:

(1) Self-righteousness. This appeal is to the Christian. The spirit of our own righteousness has crept into the church to-day to an alarming degree. With the spirit of self-righteousness, the church can not stand erect and be the power in the world she ought to be. No need to remember the words of Jesus, contained in His Sermon on the Mount, when He said: "Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye

also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity" (Matt. 23:27, 28).

(2) Attitude toward Christ. This means the appeal to the unsaved. This is the peculiar glory of every man's effective preaching. Paul and Silas preached great gospel sermons when they converted the Philippian jailor. "They spake the word of the Lord unto him, with all that were in his house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, immediately. And he brought them up into his house, and set food before them, and rejoiced greatly, with all his house, having believed in God" (Acts 16: 32-34).

And to-day a preacher's chief compensation is the joy of leading souls to Christ, "and they that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

(3) Relation to his fellow-man. This is the appeal for brotherly kindness. "Is Christ divided? was Paul crucified for you? or were ye baptized into the name of Paul?" (1 Cor. 1:13.)

The call of God to every human soul is not only come and be saved, but come and serve. To preach to reach is to know and love humanity.

3. Its Construction.

We can only emphasize, here, a few things which we have found most helpful in our own experience.

(1) Simplicity. A man who preaches to reach must remember that his audiences are filled with vari-

ous kinds of people—some who can not think profoundly and some who have been working hard all day and are too tired to think. Keep this fact in mind, and remember that in trying to preach to please a lawyer or a college professor, you will probably let the biggest part of your congregation go hungry.

Do not walk around in the pulpit on stilts. Get down where the common people are. Do not put the new-mown hay too high in the manger. Jesus said, "Feed my sheep." He did not say, "Feed my giraffes." Do not try to be an intellectual skyscraper. A little soaring now and then may be permissible, but do not stay up in the air too long; your audience will miss you. Do not use lengthy sentences, big words and heavy style. Tell the people what you want them to know in plain, simple, direct English language. In doing this you will command their attention. And, furthermore, the preacher who does not command attention ought to stop preaching and go to fixing umbrellas.

(2) Built for a purpose. Every sermon should be made for a purpose. And if it fails to accomplish that purpose, it is like salt that has lost its savor, "it is thenceforth good for nothing but to be cast out and trodden underfoot of men."

The supreme question is, Does the sermon do the work? Does it reach the hearts of men? Does it accomplish a definite purpose and stimulate to action? If it does not do this, the sermon should be reconstructed before it is used again.

(3) Illustrations. There is great power in the intelligent use of illustrations that illustrate. They

will help to hold the attention of the people and bring out more forcibly the point you wish to make. Do not be afraid of illustrations.

4. Its Delivery.

There are just three things to be said about the delivery of a sermon:

(1) Use natural voice. Always preach with the voice nature gave you. There is such a thing as a preacher's tone. It's a kind of deep bass tone, but unnatural. Some preachers use it because they think it is one of the main essentials of success. But an unnatural voice is not effective and oftentimes ruins a good sermon. If the preacher expects the people to pay attention to what he is saying, he must use his own natural voice.

(2) Forget self. Keep self in the background in all you do and say. Step behind the cross, and the people will see Jesus Christ and Him crucified. When the preacher enters his pulpit in the spirit of humility and prayer, he will lose himself so entirely in Christ that both the congregation and preacher shall "see no man save Jesus only." Paul, in his first letter to the Corinthians, said: "For I determined not to know anything among you, save Jesus Christ, and him crucified" (1 Cor. 2:2).

(3) Be earnest. It takes pep to put a sermon over. A sermon without earnestness in its delivery is dry and without results. People will go in large numbers to hear a sermon flow red hot from the heart of a man filled with the passion of Christ's love. Be earnest, and the fire in your own heart will kindle a flame in the souls of others.

III. THE OBJECTIVES

"For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of the preaching to save them that believe. Seeing that Jews ask for signs, and Greeks seek after wisdom: but we preach Christ crucified, unto Jews a stumblingblock, and unto Gentiles foolishness; but unto them that are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men" (1 Cor. 1:21-25).

The scope of Paul's entire ministry was simply preaching Jesus Christ and Him crucified. And, hence, he says to the Corinthians: "For I determined not to know anything among you, save Jesus Christ, and him crucified" (1 Cor. 2:2). This, then, suggests the twofold object of all preaching.

1. World Salvation.

The primary object in preaching is to convince the world that Jesus Christ is the Son of God, through whom alone any sinner can find peace and pardon.

This was Christ's great objective, and it must, therefore, be our objective.

2. Transformed Life.

The second great objective in preaching is to persuade men to receive, honor, love, serve and obey Him. "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city" (Rev. 22:14).

We can teach men to use the power He has given them by taking Christ into the life and then passing Him out to others. The constant repetition of this type of preaching will help transform lives into the likeness of God.

With regard to the entire study of "How to Preach to Reach," the author simply refers the preacher to the example of Christ and His apostles. Their sermons are still our best models of rhetoric and pulpit oratory.

TEST QUESTIONS

1. What was the one supreme purpose of Christ's mission to the world?
2. Why should the man who preaches the gospel be a Christian?
3. What two things are to be said about the preacher's convictions?
4. Is education a prerequisite for the work of the ministry?
5. Does the age at which a man enters the ministry affect the question of preparation?
6. What should be the contents of a sermon?
7. What is the preacher's chief compensation?
8. Should every sermon be built for a purpose?
9. What is the twofold object of all preaching?
10. What was Christ's great objective?

XVII.

HOW TO CONDUCT THE INVITATION

OUTLINE STUDY XVII.

I. TYPES OF PEOPLE TO BE REACHED.
   1. The Willing, but Ignorant.
   2. Those Lacking Conviction.
   3. The Willfully Indifferent.
   4. The Doubter.
   5. The Young Christian.
   6. Those Turning Back.

II. PREPARATION FOR THE INVITATION.
   1. The Minister.
      (1) Prayer.
      (2) Concern for Unsaved.
      (3) The Sermon.
   2. The Choir.
   3. The Membership.
      (1) Individual Effort.
      (2) Pray for Minister.
      (3) House Well Ventilated.
      (4) Members Visit Each Other.
      (5) Watch for Effects of Preaching.

III. EXTENDING THE INVITATION.
   1. The Sermon.
   2. The Crisis.
   3. The Invitation Song.
   4. Co-operation.

XVII.

How to Conduct the Invitation.

I. TYPES OF PEOPLE TO BE REACHED

IN all soul-winning, we should realize that each person is led to accept Christ through the use of the word of God. "The gospel is the power of God unto salvation to every one that believeth" (Rom. 1:16).

The preacher is only a man offering the gospel message, and it is ours to use methods and helps that will make it easy for every individual to accept Christ.

In consideration of this study we should keep in mind the kind of people to be reached. There are six typical cases, which practically cover the various conditions of mind and heart with which we are likely to meet. They are as follows:

1. The Willing, but Ignorant.

It is a strange fact that in every community there are some who know practically nothing of Christianity. They are willing and ready to become Christians, but woefully ignorant of the way of salvation.

2. Those Lacking Conviction.

This class of people is especially prominent in communities where personal evangelists have never

been active. "These things have I written unto you, that ye may know that ye have eternal life, even unto you that believe on the name of the Son of God" (1 John 5:13).

3. The Willfully Indifferent.

This type presents the general condition to be met by nearly every personal evangelist.

4. The Doubter.

This type is not generally prominent. He will, however, require special attention.

5. The Young Christian.

This class must be led into full fellowship with Christ.

6. Those Turning Back.

It is astonishing how many people in a community have turned their backs upon God and wandered from Him. This class is frequently referred to as backsliders.

Let the golden text of every worker be: "At an acceptable time I hearkened unto thee, and in a day of salvation did I succor thee: behold, now is the acceptable time; behold, now is the day of salvation" (2 Cor. 6:2).

There is no more difficult piece of work in the ministry than bringing men to a decision for Christ. Before discussing the nature of the invitation, we simply must pause to emphasize the absolute necessity of thorough preparation in prosecuting it.

II. PREPARATION FOR THE INVITATION

General preparation should be made before the invitation is given. The whole church should get

ready for every invitation. Every member as well as the minister should prepare for the service.

1. The Minister.

The minister who does not prepare, must not expect any return. If we would stir the community with mighty revival power, it is worth the minister's time to stop and ask himself what he is willing to do to bring it about. There is no use expecting great things without attempting great things. And so the value of the preparatory work of the minister can not be overestimated.

(1) Prayer. The first essential is prayer. It is the greatest power in the world. The reason a minister sometimes preaches an unsuccessful sermon is because the minister has neglected to pray. A sermon must originate and progress in prayer.

(2) Concern for the unsaved. With heart-earnest effort to help the unsaved, the interested minister will help the unsaved on their way to God. He will know what texts to choose and what truths to emphasize.

(3) The sermon. Paul says: "Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching" (2 Tim. 4:2). The minister who would win souls must preach the gospel of Christ. His supreme question, in the preparation of his sermon, is, What must I preach to save men? His great task is to carry to men and women the story of the cross. Preach the whole scheme of redemption.

2. The Choir.

Much depends on a well-organized and well-trained choir. The leader must use great skill in order to

keep everything running smoothly. Clear, distinct enunciation is absolutely necessary in successful choir work. Each song should have a message. The song-leader and choir should understand the preacher's methods. Grant all his requests, and co-operate with him in every way possible.

3. The Membership.

If evangelism is to find its proper expression, every church activity should be made an evangelistic agency, and every part and department of the local church work should be used to help the unsaved come to Christ. And whatever is accomplished in soul-winning at a church service depends, to a great extent, upon the work of the membership before the invitation song.

If you wish to stand by your minister in the work of evangelism and assist him greatly in extending the invitation, do not, by your lives, contradict his preaching. There are several ways to aid in the preparation work.

(1) Individual effort. When Dr. Beecher was accomplishing such a successful evangelistic work in Boston, he was asked how it was that so many responded to the invitation. He replied: "I preach on Sunday with all my power, and then I have four hundred church-members who go out and preach every day in the week." If there is any one need, greater than another, for a successful invitation, it is a practice of just that kind.

(2) Pray for minister. The Christian should pray for the minister as the agent of God breaks down sinners with the Word of truth. While the minister

preaches, you pray. This is more important than you can imagine.

(3) House well ventilated. If the house is warm, the people, instead of listening to the truth, are fanning and panting for breath, and the train of thought and feeling is lost and the effort of the sermon is wasted. How important it is that the church should be awake to the subject, that the minister may labor to the best advantage, and the people give their attention to the truth which is to save their souls.

(4) Members visit each other. The members of the church should visit each other and stir up each other, and provoke one another to love and good works. How can they work together in the winning of souls when they are not even acquainted with each other?

(5) Watch for the effect of preaching. When Christians pray for the success of the preached Word, they will watch for the effect of the preaching. They should keep a sharp lookout, and when any one in the congregation gives evidence that the word of God has taken hold of him, they should follow it up. If the members do not do this, they neglect their duty.

There are many other minor points to be noted. The principal thing to be remembered is that the response during the invitation song depends largely, if not altogether, upon the preparatory work.

III. EXTENDING THE INVITATION

1. The Sermon.

The preacher should always remember that the simplicity of the gospel converts men. Paul says:

"Preach the word" (2 Tim. 4:2). Peter declared on the day of Pentecost the Lordship of Jesus. If we are to stir the hearts of men, we must preach the Lordship of Jesus. Whatever the theme, the message should be told in tender love, leading up to the exhortation to accept Jesus as the Christ. Every sermon should be like the lawyer's appeal before the jury on the last day of the trial. Life and death depend upon this last appeal. He pleads, with all his power, for acquittal. And what pleasure and satisfaction comes to his heart when he realizes that his client is acquitted.

The preacher should put joy, hope, pardon, in every sermon. He should appeal to every man to free himself, through Jesus Christ, from the bondage of sin. Oh, what joy and happiness will come to the minister when he realizes that the sinner has been pardoned and saved.

2. The Crisis.

The invitation hymn immediately following the sermon is always the crisis in the work of winning souls. It is the critical moment in which frivolity in the choir, or inattention in the audience, will determine, to a great extent, whether men and women will accept or reject Jesus. The conduct of the church-members and the singers will ruin or greatly help the invitation.

When the song of invitation is announced, every one in the audience should stand up immediately. Lazy church-members have ruined many invitations. No one should remain seated during the invitation except the feeble, who should be given side

seats or special section, so that they will not hinder those who desire to come to Christ. First of all, look after the annoying janitor, advise the very important usher, and quiet the babies.

No one should leave the auditorium during the invitation. Ofttimes a thoughtless woman or careless man will bring defeat by going home or strolling about in the building just before or during the invitation. This will attract the attention of all, and usually divert the interest from the invitation song.

In this great crisis, forget everything except the souls of men and women. Your only movement should be to help some one decide for Christ and His church.

3. The Invitation Song.

The first thing to be desired in the invitation song is that the entire congregation should heartily participate in it. When all of the people thus praise God in unison, it is possible that each should join with some real joy in soul-winning. The members of the church will learn, if they are taught, to sing the invitation song with the spirit and with the understanding also. The organ and the choir, under good leadership, can easily suggest to the people the tender expressions and sentiment of the song. The invitation song must not be considered good when everybody sings, all the time, with all his might. There must be evidence that the members are thinking of the words of the song and are touched with their meaning.

It is beautiful to see how a congregation will learn to follow such intelligent leadership and will come, after a little, to make the exhortation of the invitation song their own. The great value of this

part of the invitation service is thus indefinitely increased.

4. Co-operation.

The final success of the invitation depends upon the co-operation of the working forces of the church. The most glaring weakness in the average evangelistic effort to-day is the lack of real co-operation on the part of the membership. Let the members, the choir, the song-leader, the minister, not forget the value and purpose of co-operation.

TEST QUESTIONS

1. How many types of people to be reached?
2. Name the types to be reached.
3. In dealing with these typical cases, what should be kept in mind?
4. Should general preparation be made before the invitation is given?
5. State the value of the preparatory work of the minister.
6. What is the first essential in preparation for the invitation?
7. Does the success of the invitation depend on a well-organized and well-trained choir?
8. Does soul-winning at the church service depend upon the work of the membership?
9. What are some of the main points to be noted in soul-winning?
10. State the importance of the invitation song.
11. What does the final success of the invitation depend upon?

XVIII.

HOW TO TAKE THE CONFESSION

OUTLINE STUDY XVIII.

I. IMPORTANCE AND MEANING OF THE CONFESSION.
   1. In the Plan of Salvation.
   2. In the Life of the Convert.

II. PREPARATION OF THE MINISTER.
   1. Need for Preparation.
   2. His Personal Preparation.

III. PREPARATION OF THE AUDIENCE.
   1. Spiritual.
   2. Mental.

IV. PREPARATION OF THE CANDIDATE.
   1. Must Appreciate the Place and Importance of the Step.
   2. A Necessary Distinction.

V. CONFESSION SHOWN TO BE MORE THAN A FORMAL ACT OR MENTAL STATEMENT.
   1. Some Thinks to Be Guarded Against.
      (1) Formality.
      (2) Hurry.
   2. Some Things to Impress.
      (1) Christ Above All Else.
      (2) Belief with the Whole Heart.

VI. ADMINISTRATION OF THE CONFESSION.
   1. The Form Used.
   2. Time to Be Given.
   3. Exceptional Cases.
      (1) Unimmersed Believer.
      (2) Other Places than the Church Service.
   4. Other Procedures.

XVIII.

How to Take the Confession.

I. IMPORTANCE AND MEANING OF THE CONFESSION

IN the three discussions following, "How to Take the Confession," "How to Baptize," and "How to Conduct the Communion Service," we shall emphasize two things. We shall attempt to suggest ways by which their spiritual significance and impressiveness may be made more apparent, and by which all tendencies to carelessness or formality may be eliminated and the act made spiritually impressive.

These three acts are public acts, witnessed by Christians and non-Christians, and in themselves contain a more eloquent message than any that can be delivered in words by the best preacher. This is true, provided, of course, that they are so administered as to bring out and not mar nor obscure the message they contain.

In taking the confession, therefore, the first requisite is a true appreciation, on the part of the minister, the candidate, and the audience, of the true and deeply spiritual significance of the confession. All must appreciate the place and importance of the confession.

1. In the Plan of Salvation.

We have been accused of not believing in conversion, because it appeared to the observer that, in merely walking forward and answering a question, there was little of spiritual import. This step means so much that, regardless of from what else we may take the time, time must be given to properly take the confession. We work many days to gain a confession, and then rush the confession through in a half-minute as though it were of incidental consequence. We must take time to make all appreciate that this is a divinely appointed step. "Because if thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved: for with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom 10:9, 10). Minister, candidate and people must appreciate and feel the significance of the fact that this is one of the four God-given steps in the divine plan of salvation. It is well to always take time to enumerate the steps and point out the place of confession in the gospel plan.

2. In the Life of the Convert.

The convert and all the people should be made to know the place which this act occupies in the life of the convert. It is one of four steps, the most significant and important that can be taken in a lifetime. It is the fork of the road, the turning of the ways. Let the candidate know the importance which Jesus Christ places on the confession. "Every one therefore who shall confess me before men, him will I also

confess before my Father who is in heaven" (Matt. 10:32). It is not out of keeping with this Scripture to say to the candidate: "While you are confessing the Saviour before men, He is confessing you before the Father in heaven."

II. PREPARATION OF THE MINISTER

1. Need for Preparation.

Bearing in mind that it is neither the number nor eloquence of our sermons that will count in the judgment-day, but who and how many are in Christ, why should so much time be given to sermon-building, and none at all to study and preparation for properly taking or administering the good confession? If we carefully prepare a half-dozen sermons with the specific purpose of leading one to confess Christ, why should we approach this sacred service with no preparation whatever?

There is no Bible college or seminary that we know of but what gives courses in sermon-building, and there is none that we know of that gives actual training in hearing the good confession, baptizing or administering the Lord's Supper. There is need for preparation and training along this line for the reason that a confession so heard as to give it its rightful importance, will be more impressive to the candidate and to the hearers than many sermons.

2. The Minister's Personal Preparation.

The minister's preparation consists in so impressing himself with the importance of this step in the scheme of the gospel and in the life of the one making the confession that he can not help but make

the ceremony impressive. His preparation should, therefore, be both mental and spiritual. By mental, we mean that he should know all the Scripture on the subject, and then should read everything he can find that is worth while on it. Also, he should prepare himself in mental bearing as he approaches the ceremony.

III. PREPARATION OF THE AUDIENCE

1. Spiritual.

Inasmuch as the divinely ordained steps in salvation are capable of teaching the most profound lessons in the most impressive and lasting way, when so administered as to bring forth their full significance, one must keep in mind not only the act of the candidate, but the effect upon the audience, and, especially, upon the unsaved in the audience. We believe time should always be taken for a brief word of prayer before the confession is taken. "And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:11).

2. Mental.

In a brief, well-prepared, impressive statement, much teaching can be given in few words. There is no teaching on baptism so impressive as a properly administered baptism. There is nothing so suggestive to a sinner, in regard to making the good confession, as an actual confession properly administered. It tends to reverence to ask the audience for bowed heads while the confession of Christ is being made. Carelessness in securing quietness, reverence and respect for sacred things, mars the whole effect.

IV. PREPARATION OF THE CANDIDATE

1. Must Appreciate Importance of Step.

Too much can not be said on this subject. For the benefit of the audience and the benefit of the convert, he must be made to know and feel that what he is about to do is so important that Christ and the angels take heed. Christ says: "Every one who shall confess me before men, him shall the Son of man also confess before the angels of God" (Luke 12:8).

2. Necessary Distinction.

Both the candidate and the audience must be made to know the distinction between "confession of faith in Christ" and profession of religion. One is Scriptural, the other is a humanism that keeps many people back. It must be made plain that the one coming, comes to confess, not his goodness nor his religion, but to acknowledge his weakness and sin, and confess his total inability to save himself except through the Christ whom he comes to accept.

V. THE CONFESSION SHOWN TO BE MORE THAN A FORMAL ACT OR MENTAL STATEMENT

1. Some Things to Be Guarded Against.

(1) Formality. The most sacred and significant things can lose both their sacredness and their significance, if so done as to come to have the effect of mere forms or formalities. Here is one of the things to be guarded as we would guard the very heart of the gospel.

(2) Hurry. We must guard against the appearance of rush and hurry. Such is bound to lead to for-

mality and to the impression that the confession is a small matter, to be gotten out of the way as quickly as possible.

2. Some Things to Impress.

(1) Christ over all else. The one outstanding and impressive feature of the confession must be "Jesus Christ, the Son of the living God." While it may be well to emphasize the courage or nobleness of the step taken by the candidate, this must not be done to the obscuration of the Christ whom he comes to accept and acknowledge. "Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God" (1 John 4:15).

(2) Belief with the whole heart. This step means more than a mental statement of fact; it means acknowledgment and acceptance of the Christ with the whole heart; intellect, feeling and will; to know Him as the Son of God, to love Him as Saviour and to will to do His will as Master and Lord. Scriptural belief requires more than mere intellectual assent.

VI. ADMINISTRATION OF THE CONFESSION

1. The Form Used.

Bearing in mind the truths mentioned above, the good confession will take on a new impressiveness and sacredness in the life of the minister, in the lives of those making the confession, and in the thought of the hearers. While the Scripture gives us the good confession, there is not a uniform or fixed wording. One quite generally used is, "My brother, do you believe with your whole heart that Jesus is the Christ, the Son of the living God, and your Saviour?"

2. Time to Be Given.

It may occur to some that the suggestions made above can not be carried out without taking an amount of time that is simply not available. Personally, we feel that too little time is always given to the good confession in proportion to the amount spent on many other things. Second, it will be found that, with careful preparation, every one of these suggestions can be carried out with very little time used. Take time to do sacred things rightly.

3. Exceptional Cases.

(1) Unbaptized believers. The above suggestions have been made, having in mind the confession of the alien sinner in the public service. The question may arise, What is the procedure when one comes forward, having previously acknowledged and accepted Christ as Lord, but who has not been buried with Him in baptism? While it may be technically unnecessary to make the confession again, yet a bit of tact will suggest something as follows: "While there is no question raised as to the faith that has led the way hitherto, yet they who believe in Christ and love Him are always glad to proclaim their faith in Him, therefore, just prior to your burial with Him in baptism, will you state publicly to all who are here, your faith in Him?" Then take the confession as usual.

(2) Where the confession can not be taken at the church nor by the minister. Here, again, all ought to know that there is Scripture and also abundant precedent for any Christian taking the good confession of any one anywhere, if need be. The example of the deacon Philip and the Ethiopian eunuch,

recorded in the eighth chapter of Acts, will perhaps suffice.

4. Other Procedures.

In great meetings where forty or fifty or a hundred come forward in one invitation, the question has arisen as to taking the confession in concert. Some are for this procedure, and some against it. One thing for it is, the avoidance of holding a large, and perhaps weary, audience for an undue length of time. The one thing against it is, that it does not seem to make the confession sufficiently individual. Where the confession is taken in concert it, of course, involves all who have come, whether by letter or statement or for confession. In case this is done, it is well to announce immediately that all who have come forward will now go immediately to the prayer-meeting room for prayer, further instruction, arrangements for their baptism, and the making of the records as to the step which each has taken. Where efficient and trained church officers assist in this work, the step of each one can thus be taken up and made very helpful and thoroughly individual. This also lends opportunity for personal acquaintance, greeting and helpful suggestions.

TEST QUESTIONS

1. What are the two things to be emphasized in the study of how to administer the confession, baptism and the communion?
2. Why should great care be used in performing these public acts?
3. What is the first requisite?

4. Why should the confession be not hurried?

5. What is the place and importance of the confession in the plan of salvation?

6. What is the place and importance in the life of the convert?

7. Why should the minister especially prepare for this service?

8. How should the minister prepare?

9. Why and how should the audience be prepared?

10. What preparation should the convert have?

11. Name two things to be guarded against in administering the confession.

12. Name two things that must be especially impressed in the confession.

13. Give a form which you would use in taking the confession.

14. How can the confession be properly administered in the time allotted?

15. What of the confession of unbaptized believers or those who have been members of some church, but not immersed?

16. Where and by whom may the confession be taken?

17. Give methods of procedure with large number coming forward at one invitation.

XIX.

HOW TO PERFORM A NEW TESTAMENT BAPTISM

OUTLINE STUDY XIX.

I. REASONS FOR CAREFUL PREPARATION.
   1. It Is a Divine and Sacred Ordinance.
   2. It Is the Most Significant Step in the Life of the Convert.
   3. It Stands for the Most Tragic and the Most Triumphant Events in the Life of Our Lord.
   4. It Stands for the Solemn Burial of the Candidate.
   5. The Act Itself Is the Greatest Sermon on the Sacred Ordinance.
   6. The Way in Which It Is Performed Determines Whether Its Message Is Made or Marred.
   7. Preparation Determines Ability to Administer.

II. PREREQUISITES.
   1. The Minister Impressed with the Sacred Significance of the Act.
   2. The Candidate Impressed with the Real Meaning of the Act.
   3. The Audience Impressed that the Service Is a Sacred Burial.

III. PREPARATION FOR THE PHYSICAL ACT OF THE BAPTISM.
   1. Robes and Robing-rooms.
   2. The Baptistery.
   3. The Assistants.

IV. PREPARATION OF THE MINISTER.
   1. Spiritual.
   2. Mental.
   3. Physical.

V. PREPARATION OF THE CANDIDATE.
   1. Spiritual.
   2. Physical.
   3. Mental.

VI. PREPARATION OF THE AUDIENCE.

VII. THE BAPTISMAL FORMULA.

VIII. THE ACT OF BAPTIZING.
   1. The General Error.
   2. Manner of Holding Candidate.
   3. Means of Avoiding Strangling.
   4. Preserving the Beauty and Sacredness of the Act.

XIX.

How to Perform a New Testament Baptism.

I. REASONS FOR CAREFUL PREPARATION

1. Baptism Is a Divine and Sacred Ordinance.

It is not a humanly appointed act or form. Jesus Christ Himself it was that said: "Teach all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit." That which is done by the direct command of Christ, and in the name of the Father, the Son and the Holy Spirit, is the most solemn and sacred possible, and deserves and demands the strictest reverence and solemnity. He who looks upon it as a form of formality has never caught the first glimpse of its sacred significance and deep meaning.

2. Baptism Is the Most Significant Step in the Life of the Convert.

"For as many of you as were baptized into Christ did put on Christ" (Gal 3:27). "There is therefore now no condemnation to them that are in Christ Jesus" (Rom. 8:1). There can be no step more significant than being born to everlasting life. He who administers baptism, therefore, has no right to take away from, mar, nor allow to be obscured, the sacred significance of this divinely appointed act.

3. It Stands for the Most Tragic and the Most Triumphant Events in the Life of Our Lord.

The most tragic event in the life of the world was the death and burial of the Lord, and the most triumphant event in all the world was His resurrection. Without these, all hope vanishes, and with them, hope has no limits except the limit of assurance. These lie at the absolute foundation of Christianity. Take these away, and there is not a claim for Christianity that can stand. Baptism, standing for these things, must be so performed as to be in keeping with the things for which it stands.

4. It Stands for the Solemn Burial of the Candidate.

(1) The baptistery typifies and stands for the grave of the Lord Himself. "We were buried therefore with him through baptism into death" (Rom. 6:4). We should, therefore, teach old and young to have respect for that which stands for the grave of the Lord. Hence, the inadvisability of a baptistery so placed that we walk and tramp carelessly over it and perpetrate other indignities.

(2) Baptism signifies in the life of the candidate: Burial to the old life out of Christ, and resurrection to the new life in Christ; burial to the old life without promise, and resurrection to the new life with all God's promises; burial to the old life unforgiven, and resurrection to the new life forgiven and redeemed; burial to the old life out of the kingdom, and resurrection to the new life in the kingdom; burial to the old life of disobedience and sin, and resurrection to the new life of obedience and service; burial to the

old life with death as its end and the grave as its goal, and resurrection to the new life with eternal life as its reward and heaven as its goal.

5. The Act Itself Is the Greatest Sermon on the Sacred Ordinance.

There is no sermon so eloquent on the subject of Christian baptism as a properly performed baptism. With the Scriptures on the subject being quoted while a baptism is being so performed as to bring out the sacredness, the beauty and the significance of the act, unbaptized men are impressed, and, perhaps, persuaded, to thus obey Him, as they could not be by any human oratory or argument.

6. The Way in Which It Is Performed Determines Whether Its Message Is Made or Marred.

If a baptism is so carelessly or unskillfully performed as to appear to be a "ducking" instead of a solemn burial, then shall we blame the irreverent, or shall we blame ourselves, for the impression that has been made and which they reveal when they call it a "ducking"?

If the impression is left that it is a silly act of fanatics instead of a sacred and significant act of obedience, is it not because of failure to properly prepare the minds of the beholders?

If the impression is left that it is a foolish spectacle, disgusting and even immodest, rather than a most beautiful and sacred act of deepest significance and piety, is it not because of carelessness?

7. The Answer Lies in the Care of Preparation.

The solution of the problems mentioned above lies in easy reach. It consists in most careful prepara-

tion—spiritual, mental and physical—of the minister, the candidate and the audience.

II. PREREQUISITES

1. The Minister Impressed with the Sacred Significance of the Act.

The minister must be thoroughly impressed that a baptism is a serious and sacred burial. While baptism is the fulfillment of a command, it is more than that. It is a burial. While baptism may be and is the fourth and consummating step in becoming a Christian, it is something more than merely the next necessary step. It is a solemn burial "with Christ." The minister must not only know this, but he must ever keep it in mind.

2. The Candidate Impressed with the Real Meaning of the Act.

The candidate must be thoroughly impressed that baptism is a serious and sacred burial, and not mere conformity to a congregation's customs.

3. The Audience Impressed that the Service Is a Sacred Burial.

The audience must be thoroughly impressed that baptism is a serious and solemn burial done under the direct command of the Son of God, and demands the strictest of reverence and most profound respect.

III. PREPARATION FOR THE PHYSICAL ACT OF BAPTISM

1. Robes and Robing-rooms.

Regardless of the size of the church, provision should be made for convenient and decent robing

facilities. No church of Christ is complete with these omitted. Robes are most advisable. One advantage is that they enable many a baptism to be performed immediately after the confession, which is better than putting the matter off for convenience. Again, they eliminate the tendency to undue display in the matter of clothing. Again, they make all candidates appear the same, and thus leave a bit of Scriptural lesson by suggestion. Again, they make it much more possible to immerse ladies without any chance of any untoward happening tending to embarrassment. Again, they make provision so that the minister may know that all are properly robed without leaving anything to the inexperience and unwisdom of the candidates. These robes, in sufficient quantities, can be easily prepared by the ladies of the church at only the cost of material.

A suggestion is here offered for baptisms performed in open pools, rivers, etc. Let the minister provide himself with a long, sleeveless cape with a clasp at the throat. This must be made of thin, rubber-filled material, incapable of absorbing water. This is in addition to his own personal equipment. The neckband can be clasped about the minister's neck while going out. Immediately upon raising the candidate up, the cape can be unclasped and placed about the candidate before starting from the water. Being non-absorbing, the cape will not cling, and will prevent all embarrassment due to clinging robes.

2. The Baptistery.

(1) Location and arrangement. As suggested above, the baptistery should be so located that, as a

grave for burial, it will not be tramped or stamped upon. It should be a prominent feature in every church of Christ. It should be as ever present to the vision as the communion table. It should be beautiful and suggestive of that for which it stands.

(2) The water. Apparently, small details sometimes have great bearing. A careless janitor who is not thoroughly impressed with the importance of baptizing properly may easily make an error that will annul all that the minister may have been able to teach on the sacredness of baptism in months. The water should be flesh warmth, tempered with a thermometer, and not left to guesses. In depth it should be slightly above the knees of the average-sized man. By all means it should be clean. Baptism stands for a cleansing.

(3) Baptistery approach. There are two important and sometimes overlooked matters in regard to the baptistery approach. Too frequently the approach is long, narrow, winding, inconvenient and ugly. To get to the baptistery, one would feel that he was following the crooked way to darker regions. These errors should be eliminated where possible.

The other matter is that the approach should be such that curtains can be used, concealing the candidate and the minister from the audience until the candidate is down in the water. Some very urgent reasons for this will appear in the paragraph on "Preparation of the Candidate."

3. The Assistants.

The matter of assisting the minister and assisting the candidates in preparation for baptism should not

be left to any one and every one. There should be men and women specially instructed and regularly appointed for this work. These men and women should know and appreciate that baptism is a sacred burial, and should be capable of leading in prayer and in conversation, while preparing the candidates, that would help the candidates to appreciate the meaning of the ordinance.

IV. PREPARATION OF THE MINISTER

1. Spiritual.

The minister must have an appreciation of the holiness of the task which he is about to perform. A thorough, Scriptural knowledge of the meaning, place and significance of baptism is absolutely essential to any proper spiritual preparation. It also seems hardly possible for one to be prepared to perform an act so sacred without prayer, earnest and devout.

2. Mental.

To properly perform a baptism, the administrator must be in absolute and perfect mental command of himself. He must throw off the thousand and one other things that may distract him at times, and give his whole heart and mind to the one thing.

The minister must be in perfect command of himself mentally, because the responsibility of performing the act rightly and sacredly is entirely his responsibility. It is little less than sacrilegious to do a bungling job of that which is sacred. He must also be in perfect command of himself, because his mental poise and assuredness will have everything to do with the mental calmness and general performance

of the candidate. Perhaps more errors, made in baptizing, are due to a bit of mental excitement and lack of complete mental poise on the part of the minister than to any other one cause.

3. Physical....

No minister has a right to distract the attention from the sacredness of a baptism, nor cheapen its appearance by ridiculous dress. We saw one devout and worthy college professor perform a country baptism. He was attired in a pair of plow-shoes, a pair of too-short overalls, with a red handkerchief tied about his neck and a large straw hat on his head. No one who witnessed that baptism ever forgot it, but the things remembered were not the right things. It were better had he ruined the only good suit of clothes he had, than to have left the impression of Christian baptism that he did. We here suggest that every one who expects to do any baptizing should appreciate its sacredness enough that he would honor it with decent attire. We suggest that a loose-flowing robe, similar to a college gown, is easy and inexpensive to provide, convenient to don, and convenient in use. It conceals the bulging rubber suit where used. If ordinary clothes are used, they should be such as to show proper respect for the occasion. In other words, this is a necessary part of the equipment.

V. PREPARATION OF THE CANDIDATE

1. Spiritual.

Those about to be baptized should be made, so far as possible, to appreciate the deep and sacred

significance of the act. The attitude of the minister and assistants will do much along this line. Loud and light talk while dressing should be quietly prevented. Levity is entirely out of place, but will occur frequently unless the assistants prevent it by leading the conversation in the right lines. A prayer by the minister with the whole group who are to be baptized is advisable. In many places elders always kneel in prayer with the candidates in the robing-rooms before they go to the baptistery.

2. Physical.

While the mistake of improper attire will not occur often, it will at times. One time is once too often. Therefore, all candidates for baptism should always be placed in charge of some one whose duty it is to instruct them as to their needs along this line, and assist in seeing that each candidate is properly prepared. The oversight of a pin may do irreparable harm. Again we suggest that every church should be equipped with a sufficient supply of properly made robes, kept in charge by a lady whose special duty it is to look after this work.

3. Mental.

By this we refer especially to the state of mind of the candidate. Some will be in a state of bravado, others in a state of painful timidity and fear. It is a part of the minister's task to know how to eliminate these mental conditions. His own perfect calm and self-possession will help. Quiet words of instruction, occupying the candidates' attention, will help. Take plenty of time. Go slow. Let them get accustomed to the temperature of the water. Ask them to

dip up a bit of the water and bathe their own faces in it. Instruct them and show them exactly how you want them to hold your wrist, how they are to handle themselves. Ask them to leave the matter entirely to you, as it is very easy. In case of very heavy people, assure them they need have no fear of your ability to raise them up, as they only weigh twenty pounds when under the water, etc., etc.

All this can be done in a half-minute, and the time is well spent. All this should be done after down in the water, but yet concealed by the baptistery curtains, which are essential for this very reason. Be sure that they and you are thoroughly ready before proceeding.

VI. PREPARATION OF THE AUDIENCE

The minister can usually be ready for the baptismal service before the candidates, and the time can well be spent in preparing the audience. Standing in the baptistery, the minister can read or quote the Scriptures on baptism, offer a prayer and give a few words of instruction.

Among other things, almost every audience needs to be told plainly, but sweetly, that a baptism is not a spectacle, but a sacred service, a burial service, and demands the greatest reverence. They should be instructed that every one must be seated and that during the entire service there must not be one word spoken, even in a whisper. All this helps the audience to appreciate the meaning of the act.

At a baptism in an open stream, all should be induced to get out of their conveyances, assemble in one

group, and remove their hats during a preparatory word and prayer. This will soon educate a whole neighborhood to respect for the service.

VII. THE BAPTISMAL FORMULA

While the essence of the formula is always the same, there is not a universally used formula. The following is a good form that has wide usage: "And now, upon your confession of faith in Jesus Christ, and by His authority, I baptize you, my brother, John Brown, into the name of the Father and of the Son and of the Holy Spirit."

Many do not use the name of the candidate, but it has these advantages: It calls the candidate's attention to his own act, and impresses it as individual. Where a large number are coming into the church, it enables the record-keeper to take the name of each as he is baptized, and thus keep the records perfectly. In addition, it helps keep the audience in a happy and undisturbed frame of mind, from the fact that each one thus knows who is being baptized, without any worry or wondering or the tendency to whisper and ask some one. This is especially true where gowns and caps are used upon the candidates. These make them more difficult to recognize from the audience.

VIII. THE ACT OF BAPTIZING

If the minister, the candidate and the audience thoroughly appreciate that the act to be performed is a burial, a sacred burial in semblance of the burial of the Lord Jesus Christ, and if the act is performed

with that in mind, it will be rightly performed, and carry its message to the candidate and all present.

1. The One General Error Is Haste.

The one instruction is "go slow." If the minister hurries, it will tend to excite or frighten the candidate. Every move should be deliberate. The candidate is probably under the impression, since he is going to have his face under the water, that he will be without breath over-long. Very often the minister is thinking of the same. Bear in mind that, even though you baptize as slowly as possible and dip the candidate deeply, yet even then the face will be under water only a fraction of the time that any one is capable of holding the breath. Any sudden move or thrust, however, is liable to make him catch his breath and strangle. Water too cold or too hot will do the same.

When the baptismal formula has been pronounced, let the candidate back very slowly, remembering that it is a burial you are performing. Some ministers go slowly until just as the head is near the water, then make a sudden plunge and withdrawal. This is a serious mistake. Go slowly all the way down and all the way up. Bury the candidate deeply. These suggestions are based on experience in thousands of baptisms.

2. Manner of Holding Candidate.

While there are many ways, there is no perfect one. The one point is to cause the candidate to have perfect confidence in the minister, and the minister to have perfect control of the candidate. Therefore, precaution should be taken to accomplish two things:

The candidate's hands must be under control to prevent their lashing out to catch at the minister's garments, and the nose must be protected from the rush of water as the face submerges.

3. Means of Avoiding Strangling.

Use two cloths the size of men's handkerchiefs. Place one cloth in the front of your robe where easily secured when needed. Hold the other in the left hand, so as to cover both the back and palm of the hand. With the left forearm pointing upward in front of the candidate, ask him to grasp your wrist with both his hands, locking his fingers together on the back of your wrist and clasping his thumbs on the front. Instruct the candidate to grip and hold your wrist tightly. The locked fingers will prevent his losing his hold, and his grasp will give him assurance and assist you to raise him.

After pronouncing the baptismal formula, place the right hand on the back of candidate's neck, move your left foot well to the right to preserve balance, and very slowly lower the candidate, remembering that it is a burial you are performing.

Just as the face submerges, press the palm of your hand tightly on the candidate's mouth and grip his nose shut between your middle fingers. The handkerchief conceals this action.

By all means *do not* speed your movement at this time. The sudden thrust and consequent splash will cause the candidate to gasp and strangle. Bury deeply, and raise the candidate slowly. Immediately use the extra cloth to remove water from candidate's face.

4. Preserving the Beauty and Sacredness of the Act.

See that the candidates still go slowly from the baptistery. Step immediately behind them, facing them until they are handed to the assistants.

If this is practiced, strangling will be avoided, splashing will be avoided, the appearance of throwing the candidate into the water will be avoided, and harmful impressions will be avoided. Above all, a sacred service will have been made sacred, beautiful and impressive. All present will have been taught a lesson in reverence for sacred things.

TEST QUESTIONS

1. Give seven reasons for careful preparation to perform a Christian baptism.
2. Name three prerequisites to the administration of baptism.
3. Name three phases of the minister's preparation.
4. How may the minister be spiritually prepared?
5. What should constitute the minister's mental preparation?
6. Why should the minister take exceeding care as to his attire?
7. Give some suggestions as to robes and robing of candidates.
8. Name and discuss three important details in regard to the baptistery.
9. What of assistants to the baptizer?
10. How may the candidates be prepared spiritually?

11. How may provision be made for the physical preparation of the candidate?

12. How and why should the candidate be mentally prepared?

13. Suggest ways of preparing the audience.

14. Repeat the baptismal formula.

15. What of the use of the candidate's name?

16. What is the one most prevalent error in baptizing? How avoid?

17. Discuss ways of holding the candidate.

18. How may strangling be avoided?

19. Name ways to preserve the beauty of the service.

XX.

HOW TO CONDUCT THE COMMUNION SERVICE

OUTLINE STUDY XX.

I. WHY THE COMMUNION SERVICE MUST BE MOST CAREFULLY CONDUCTED.

1. Because of Its Sacred and Spiritual Meaning.
   (1) It Stands for the Most Tragic Event in the Life of the Lord.
   (2) It Tells of the One and Only Hope for Sinful Men.
   (3) Its Message Is Spiritual and to the Hearts of Men.
2. Because It Is Possible for the Observance to Drift into Formality and Lose its Sacred Significance.
   (1) The Fact of Physical Emblems Involves Possibility of Formalism.
   (2) A Sacred Ordinance Becoming Formal Mars and Desecrates It.

II. NEED FOR KEEN AND CONSTANT APPRECIATION OF THE SPIRITUAL SIGNIFICANCE AND MESSAGE OF THE COMMUNION SERVICE.

1. Need on the Part of Those Conducting the Service.
2. Need for Preparing the Participants.

III. PLACE AND IMPORTANCE OF THE COMMUNION SERVICE AMONG OTHER FEATURES OF WORSHIP AND SERVICE.

1. The First and Central Purpose of the Lord's Day Meeting.
2. Not Only Scripturally Important, but an Important Feature of the Plea.
3. Making the Service so Effective that Christians Will Not Miss It.
4. Making the Communion Service to Satisfy and Edify the Souls of Christians without the Help of a Sermon.
5. The Australian Plan.

IV. WHO SHOULD CONDUCT THE COMMUNION SERVICE.

1. The Elders.
2. The Elders and Minister.
3. Others than Elders or Ministers.

V. ORDER WITHOUT FORMALITY.

XX.

How to Conduct the Communion Service.

I. WHY THE COMMUNION SERVICE MUST BE MOST CAREFULLY CONDUCTED

1. Because of Its Sacred and Spiritual Meaning. Because of its sacred and spiritual meaning the communion service must be most carefully conducted. If not, it may degenerate into a mere formal observance of a form and lose its whole deep message and spiritual power.

(1) It stands for the most tragic event in the life of the Lord—His crucifixion and death. "As oft as ye do this ye show my death." It is a memorial, a monument to the Christ, and contains an ineffaceable inscription telling the story of His death and suggesting why.

It is the most practical monument that could be builded to Him, for the reasons that it is a monument the inscription on which can never be effaced, and a monument on which every Christian may look the first day of each week.

Had a monument to Christ been builded of granite or bronze on Golgotha Hill, only a few Christians could have looked upon it, and they, perhaps, only once in a lifetime. Before now, time would have

effaced the inscription. As it is, the inscribed story is written in the bread and the wine, never to be erased or dimmed, and it is a monument so practical that every Christian, whether in Africa or America, can look upon the monument and read its inscribed story on the first day of each week.

To look upon Bunker Hill monument and read its inscription, stirs again and anew the blood of patriotism. To look upon the monument to Christ and really read its inscription understandingly, can not but stir again and anew the pulse-beat of Christian faith.

(2) It tells of the one and only hope for sinful men. If it merely told of one hope, the matter might not be so important, but when it tells of the only hope, then its importance is beyond measure. Ink-stains on white linen may be removed by certain acids, but there is no acid that can remove sin-stain. The blood of Christ alone can do that. "The blood of Jesus his Son cleanseth us from all sin" (1 John 1:7). The wine is the reminder of that fact to every Christian on every Lord's Day.

(3) Its message is spiritual and to the hearts of men. If that spiritual message does not show forth and get to the hearts of men, then the communion service has been marred, its message obscured, and its sacredness made carnal.

2. Because It Is Possible for the Observance to Drift into a Formality and Lose Its Spiritual Significance.

(1) The fact that a regularly performed physical act is involved, lends a tendency to formalism. We

have heard fairly well-informed members of churches of Christ refer to baptism and the communion service as "the formal part of Christianity." If we neither see nor show anything but forms in these acts, we have neither seen nor shown the first beginnings of that for which they stand.

(2) When the sacred ordinances become formalities they are both marred and desecrated. If a young man has committed a crime, the penalty for which is death, and if his mother should step forward and offer and be permitted to pay that penalty for him, and if then she were buried in the home churchyard and a monument were erected bearing the inscribed story, if then, that son should come scrupulously once each year on the anniversary of her death and punctiliously shed exactly two tears upon the grave, "just formally," would not this act be devoid of all but the most revolting heartlessness? Would not both his act and his life be totally void of love, devotion, appreciation, goodness, contrition or any other worthwhile quality? The application of this illustration should be borne in mind by any one who conducts a communion service.

II. NEED FOR KEEN AND CONSTANT APPRECIATION OF THE SPIRITUAL SIGNIFICANCE AND MESSAGE OF THE COMMUNION SERVICE

1. Need on the Part of Those Conducting the Service.

With the exception of some who are well grounded in the inner things of the gospel, a large part of each

audience will depend on those conducting the service for their spiritual appreciation and valuation of the service. Merely to be able to go through the form of the service, patterning after the procedure observed in some one else, should not be thought to be satisfactory preparation to administer the communion service. Any one chosen to conduct the communion service, that is to say, elected as an elder or chosen as a minister, should certainly so appreciate the honor and responsibility that he would prepare most conscientiously both in mind and in heart, in life and in deed. There are many of our ministers that now as carefully prepare for each communion service as for the sermon.

2. Need for Preparing the Audience.

Bearing in mind the truths discussed in the first section of this lesson, it will be apparent that the minds and hearts of the people in the audience must be prepared if they are to receive the spiritual food from the communion service that our Lord meant they should receive. Merely to constantly repeat a set ritualistic formula, even though composed almost entirely of Scripture verses on the subject, eventually loses its effectiveness. Whatever facts and truths, Scriptures and illustrations will help all to "be in the spirit" of "communion with the Lord," should be carefully thought out and prepared. Whatever will be conducive to real self-examination and consecration, and drive away the two evils of formality and mind-wandering indifference, is both helpful and worthy to be sought after diligently. Prepare this thought as carefully as you would the sermon.

III. PLACE AND IMPORTANCE OF THE COMMUNION SERVICE AMONG OTHER FEATURES OF WORSHIP AND SERVICE

1. Practically All Admit It to Be the First and Central Purpose of the Lord's Day Meeting.

Practically all our people, ministers and others, admit and constantly say that the communion service is the central and main purpose and feature of the Lord's Day meeting, but do we actually make it stand out as such? Would a rank stranger gather that impression without being told, if he should visit our morning services from the beginning of the Bible school? In discussing the subject "How to Conduct the Communion Service," we would say, "Conduct it so that it will occupy actually that place of prominence and effectiveness that we assign to it theoretically." If as a people we do not know how to do this, then it is time we should begin to study the subject most contritely.

The fact that ministers and others prepared specially, each week, for the preaching, and did not prepare specially each week for the communion service, had two results: The communion service lost its actual power and effectiveness until it was tacitly admitted that the people would not come unless drawn by the eloquence of the minister. The communion, in actual practice, was being rendered secondary and incidental, while yet, in theory, primary and fundamental. The second result was naturally that the communion had been more or less obscured by the preaching. We are not here arguing merely

that more time should be given to the conduct of a poorly conducted and ineffective communion and less time to the preaching, but that ways must be found to conduct the communion so that it shall stand out in actual power and attractiveness, greater than any other feature of the morning service.

2. Not Only Scripturally Important, but an Important Feature of the Plea.

One of the great denominational leaders said: "Alexander Campbell was wise enough to reach out and put his finger upon this beautiful ordinance and give it a central place of importance in the movement which he led." In our plea to win the world to Christ by restoring the New Testament church, in doctrine, ordinances and fruits, as the basis of union of Christ's forces, we dare not stop anywhere with the letter, but must restore the great ordinances, not only in form, but in power. When we have done this, the communion service will be one of the greatest sources of strength to the plea.

3. Making the Service So Effective that Christians Will Not Miss It.

We no doubt may labor with indifferent results so long as we teach people that to attend the communion service is only a "privilege" or even a "duty." The world is so fertile with apparent privileges and apparent duties that people become somewhat dulled to both at times. These features should continually be taught, but to this we should take care to add such attractiveness and spiritual power that, whatever other services Christians may miss, they will not miss the communion service.

4. Making the Communion to Satisfy and Edify the Souls of Christians without the Help of a Set Sermon.

At present, and in most cases, it must be frankly admitted that the communion service, as ordinarily conducted, does not seem to satisfy the large number of church-members. They seem to have to have the sermon by the employed, professional minister. However, that does not mean that there is not the edifying and soul-satisfying power in the communion. It merely means we have not brought it out. When Christians come to look upon the communion as did President Garfield, "as an appointment with the Lord," which he would not break for any other appointment on earth, we shall have begun to approach a solution. We will do well to remember the Scripture: "And when he had given thanks, he brake it, and said, This is my body, which is for you: this do in remembrance of me. In like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as often as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But let a man prove himself, and so let him eat of the bread, and drink of the cup. For he that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body. For this cause many among you are weak and sickly, and not a few sleep" (1 Cor. 11:24-30).

5. The Australian Plan.

Our Australian brethren follow a plan for the morning service that is worthy of mention in this connection. They frankly make the communion service the main feature of the morning service, in charge of carefully trained elders. Aside from the elders in charge at the table, there are also, on the right and on the left, two young men assisting and in training for future service. One reads a passage from the Old Testament, the other a passage from the New Testament, and the elders then proceed with the service. The employed minister is not expected to be present at this service, except incidentally. He is expected to be out as an evangelist of the Word, carrying the Word to other fields. In the evening service he is back to evangelize in his home pulpit. If this were done in America, it would help to restore the communion service to its place and power, and would, in addition, relieve about five thousand ministers for one service each Lord's Day as missionary-evangelists to evangelize the unreached.

IV. WHO SHOULD CONDUCT THE COMMUNION SERVICE?

1. The Elders.

From both Scriptural and practical grounds, it is usually deemed fitting that the elders should conduct the service. However, we know of no more reason why they should exclusively conduct the service than that they should exclusively do the baptizing, which is usually done by the minister. If the fact, that the local elders always conduct this service, lends a

tendency for them to feel that this is their whole duty as elders, and that conducting this service relieves them of the responsibility of equipping themselves for being teachers of the Word and kindly, conscientious guardians of the flock, then this exclusiveness has resulted wrongly.

Also, if the presumption that being an elder entitles one to lord it over the communion, without conscientious preparation to make the communion the sacred and effective service that it should be, then the custom has resulted badly.

Practically, it is a good thing for the elders to be trained to care for this service properly and effectively, so that there may be no need for break in the service of worship, with the coming and going of the employed ministers. Also, it is a good arrangement if it may finally result in proper care for the home work, so that the minister may be sent to preach the gospel to the needy while the communion service, properly conducted, preaches the Word with power at the home church.

2. Elders and Ministers.

In some of our best churches, a very beautiful and carefully wrought-out plan of co-operation of the minister and elders in the communion service is used. Space will not permit detailed description here, but where the minister is always present, we believe that he, with the elders, should give definite time every week to planning for the conduct of the communion service on the following Sunday. Prayer, study and planning every week will not only develop an appreciation for the beauty and power of the com-

munion, but will most surely discover ways to bring it to its rightful place of prominence, power and effectiveness among the various features of the church life.

3. Others than Elders or Ministers.

Just as in the case of baptism, so also in the case of the communion, it may be conducted, in case of necessity, by others. If no regular elder or minister can be present, there is no reason why any group of disciples, regardless of how small the group, should forego the breaking of bread. Some one of their number may and should be appointed to take charge, and the Lord should be remembered on the Lord's Day, in the Lord's appointed way, by His disciples, wherever they may be and however few they may be. It is much better that in conscientious love, a humble band of disciples should so remember their Lord on the Lord's Day, though it be done stumblingly and haltingly and far from the way here suggested, than that they should neglect it. However, this is not intended to suggest that those who are regularly chosen to conduct this service should longer conduct it without most prayerful preparation to do full honor to the sacred service.

V. ORDER WITHOUT FORMALITY

As a closing thought we add the suggestion of need for care, that in seeking order we do not degenerate into formality. There must be order. Disorder and reverence can scarcely go hand in hand. However, that order which is secured by practically driving the young out of the service is the order of death,

rather than the order of reverence. Strive for reverence, respect and appreciation, and order in the audience will be secured, many times the best order from the youngest members. Careful, continual planning will conduce to order in the administration by the deacons and elders.

When it is seen that the striving after order in conducting the service gives the faintest suggestion of stiff or cold ritualistic formality, then care must be immediately taken to bring back the warm glow of soul-touching spiritual life.

TEST QUESTIONS

1. Give two good reasons for most careful conduct of the communion service.
2. Give three reasons why its spiritual significance should be made plain.
3. Why is there a tendency to formal observance?
4. Why must formalism be avoided?
5. State reasons for the need of a keen appreciation of the spiritual significance of the communion.
6. Why need the audience be specially prepared?
7. Show how communion takes central place in services.
8. Show its importance to the plea.
9. Why should it be made a drawing feature?
10. Why should it be made to answer the soul needs of Christians?
11. Give the Australian plan.
12. Who may conduct the communion service?
13. Give reasons for care as to order and formality.

XXI.

HOW TO USE TRACTS

OUTLINE STUDY XXI.

I. ADVANTAGES IN THE USE OF TRACTS.
   1. Always Stick to the Point.
   2. Never Lose Their Temper.
   3. Avail When Other Methods Fail.
   4. Often Reach the Unapproachable.
   5. Lead Many to Jesus Christ.

II. PURPOSE OF TRACTS.
   1. To Save the Unsaved.
   2. To Correct Error.
   3. To Set Christians to Work.

III. WHO SHOULD USE TRACTS.
   1. The Preacher.
   2. The Bible-school Superintendent.
   3. The Bible-school Teachers.
   4. The Shut-ins.
   5. The Traveling-man.
   6. The Business Man.
   7. The Housekeeper.
   8. Every Christian.

IV. HOW TO USE TRACTS.
   1. To Begin a Conversation.
   2. To Close a Conversation.
   3. Where a Conversation Is Impossible.

V. SUGGESTIONS FOR USING TRACTS.
   1. Read the Tracts Before Giving Them to Others.
   2. Choose Tract Suitable to Person.
   3. Always Carry a Selection of Tracts.

XXI.

How to Use Tracts.

I. ADVANTAGES IN THE USE OF TRACTS

NOT every Christian can be an efficient worker and occupy a prominent place in the local church, but every Christian can become a user of tracts, and perform a mighty ministry for Christ in this way.

If there is any one need greater than another in the church to-day, it is that every individual should always carry and wisely distribute good tracts. And it is just this lack in which we can discover the secret of our past failure to spread the plea of the disciples of Christ in any way commensurate with what we must acknowledge Christ could have reasonably expected.

The importance and advantages of this ministry, therefore, can not be too strongly stressed, and it ought to be given prayerful and persistent study.

1. Always Stick to the Point.

Tracts enable us to do our individual work in the most satisfactory manner, because they always stick to the point. They show how the Scripture texts are related, what they establish and the main point to be emphasized. For the reason that tracts always stick

to a definite idea or purpose, various cults and interests are using them to propagate their peculiar ideas, and they are getting results. Shall we, who have the true message of Christ, longer neglect this important ministry while others scatter abroad the doctrines of men?

All can not speak fluently or talk to the point successfully, but all can use tracts, and when people are aroused to sense the great need and unlimited possibilities of tracts, they will desire to do something to help preach the Word.

2. Never Lose Their Temper.

Christian workers sometimes lose their tempers, but tracts never do. They always remain calm.

Indeed, how enormous and wonderful would be the results if all Christians should begin to be active in the distribution of tracts to the extent of their ability! Nothing else would do so much to promote the love of Christ in a peaceful and effective way.

3. Avail When Other Methods Fail.

Tracts often succeed in reaching men where a sermon or personal conversation has failed. He may forget the sermon or personal conversation, but tracts stay with him. They meet a definite need, and often avail where other methods fail.

4. Often Reach the Unapproachable.

Some can not and others will not listen to a sermon or attend church services, but tracts can reach them all.

A man may repulse a personal worker when he tries to speak to him about his soul, but he will fre-

quently read a tract if left in some place where he comes upon it accidentally, and that tract may be the means of bringing him to Christ.

5. Lead Many to Jesus Christ.

There are many who have attended church for years, listened to some of the best-known preachers, and still are unsaved. One of the best ways to bring them to a definite decision is by the use of good tracts. Even, sometimes, when men are aroused, tracts are necessary to bring them to a clearer understanding of the gospel plan of salvation. A large church of many members, with powerful preaching, can not accomplish as much as a small church with comparatively poor preaching, where the members generally use good tracts. One of our recent evangelists received, before his death, nearly one thousand letters from people who had been led to Christ by reading his tracts.

II. PURPOSE OF TRACTS

1. To Save the Unsaved.

A Christian man gave a tract to his caddie while they were waiting together on the golf-links; the boy became a Christian, and later a minister of the gospel.

A Bible-school teacher distributed tracts to her class of boys one Sunday morning. That same day she had the joy of seeing two of her pupils take their stand for Christ.

A business man in Kansas City makes it the rule of his life to hand a tract to every man with whom he has business dealings, if there is the slightest

chance for him to consistently do so. He has been instrumental in winning many to Christ.

2. To Correct Error.

It is a mistake to limit the use of tracts to soul-winning. A little tract on stewardship, sent in a letter to a prominent attorney, made a change in his whole life. The tract was not altogether correct in every way, but it had an important truth, and it did for him the work that needed to be done. A tract enclosed with a business letter may correct an error and lead that individual into an entirely new life of Christian service. To correct error is a very necessary form of work in this day and age.

3. To Set Christians to Work.

Eighty-five per cent. of the business in the commercial world is done by tract and personal solicitation. Successful business men have discovered that they can not sit idly by and wait for business to come to them. They must go after the business. No method has yet been devised that will take the place of tracts and personal solicitation in commercial "lives." The church should be as wise in this matter as are the men of the world. If the church forgets or overlooks the use of tracts, she will find herself coming short of that success which Jesus, the Christ, desires, and her mission should command.

III. WHO SHOULD USE TRACTS

In the aveage church there are not more than one-half-dozen people who can speak to edification. But anybody can use tracts, and all can learn to do effective tract-work. How wonderful would be the

results if all Christians should begin to be distributors of tracts to the best of their ability. We can distribute tracts in the homes of the poor and the homes of the rich, in hospitals, workhouses, jails, railway stations and all sorts of institutions; indeed, everywhere.

1. The Preacher.

The minister of a church should be a master in the art of soul-winning, and one of the chief means that he should use in his personal work is carefully selected tracts. He should never feel fully equipped for his daily contact with people unless he is supplied with a number of these little gospel messengers. When our ministers generally use tracts, they will then urge this duty upon their people, train them for it and see that they do it.

2. The Bible-school Superintendent.

The superintendent of the Bible school should be on the lookout for tracts to give to members of his school. A certain superintendent of a successful Bible school made it a rule to give a good tract to every one who came to the school, and he was instrumental in bringing 90 per cent. of his school into the church.

3. The Bible-school Teacher.

Every teacher in the Bible school should seek opportunities to place tracts in the hands of their scholars, and in this way do much to supplement their half-hour's work on the Lord's Day.

4. The Shut-ins.

Every one kept at home by sickness or otherwise can use tracts. As friends call, a word of testimony

can be given and a tract used to a good advantage. The Salvation Army in New York rescued a girl from the slums of that great city. In less than four years she was used of God in leading more than one hundred men and women into better living, through the use of tracts, while lying upon her bed of affliction.

5. The Traveling-man.

A traveling-man has unusually good opportunities for distributing tracts as he travels from one city to another, as he stops in one hotel after another and goes from one place of business to another. A "traveling-man" who is a Christian, with a well-selected assortment of tracts, can accomplish immeasurable good.

6. The Business Man.

Many a business man to-day slips tracts into the letters which he writes, and thereby accomplishes an effective ministry for Christ. He can also do excellent work when he is on a Pullman dining-car. A business man, who might have been recognized as one of the officials of a great corporation, was passing through the door back to his car, when one of the waiters eagerly ran after him and stopped him. The business man turned and recognized the waiter who had served him at noon, and to whom he had given a little tract on conversion. The waiter explained that he had read the tract and needed more assistance. With the ground so prepared, it did not take this business man long to point out the way of salvation to this new friend, and both went on their way rejoicing.

7. The Housekeeper.

The Christian housekeeper can do effective personal work through the use of tracts. She can distribute them to the servants, the delivery-boy, the newsboy, the milkman, the market-man, or the tramps that come to the door. In this way, effective personal work can be done every day in the week.

8. Every Christian.

We can not all conduct meetings and assist publicly in the services of the church, but we can all select useful tracts and hand them out to others. If there is one need greater than another in the church to-day, it is that every Christian should learn the art of using tracts. The importance of the universal use of tracts, therefore, can not be too strongly stressed and it ought to be given prayerful, persistent and careful attention.

IV. HOW TO USE TRACTS

1. To Begin a Conversation.

The great difficulty in individual evangelism is in starting. It may be easy and simple enough for you to talk after you have started, but how are you going to start the conversation? One of the best and surest ways is by handing a tract to the person with whom you wish to talk. After the tract has been read, a conversation naturally follows.

2. To Close a Conversation.

After a conversation with an individual, he should be handed a tract that will give him something definite to read. If he is a member of the church, give him something that will show him how to suc-

ceed in Christian living and serving. If the individual has not accepted Christ, then hand him some other tract that is especially adapted to his needs. Personal workers will find it very fruitful in results.

3. Where a Conversation Is Impossible.

Oftentimes a conversation is impossible, because of the place where you meet people. In many instances it would not be wise, if it were possible, but you can study the man's needs and then give him a tract that will meet them. Sometimes a few words to an individual and the placing of a tract in his hands will bring splendid results.

V. SUGGESTIONS FOR USING TRACTS

1. Read the Tracts Before Giving Them to Others.

This is very necessary in the use of tracts. Worthless tracts, to-day, are being circulated by the million, and we need to be on guard lest we do harm rather than good in distributing them.

2. Choose Tract Suitable to the Person.

This is of very highest importance. What will reach one person may not reach another. If there is any place where we need wisdom it is in the selection of tracts, and in their distribution after their selection.

3. Always Carry a Selection of Tracts.

Select the best, and arrange them for the different classes of people with whom you come in contact. They assist in making permanent impressions and fixing the truth. It is ours to make the distribution of tracts far more successful than ever before, if we will only give ourselves to it.

Let us face the situation and see whether the careless indifference, which has been our curse until now, will not give way to a new, mighty and enduring awakening along this line, which will help give to our Lord and His teachings a rightful place in the life of the nations of the world.

TEST QUESTIONS

1. Can every Christian be an efficient worker and occupy a prominent place in the local church?
2. State the importance and advantages of the ministry of tracts?
3. In what way do tracts enable us to do our individual work in the most satisfactory manner?
4. What would be the result if all Christians should begin to be active in the distribution of tracts?
5. Why is it a mistake to limit the use of tracts to soul-winning?
6. Who should use tracts?
7. Why should every teacher in the Bible school seek opportunities to place tracts in the hands of their scholars?
8. State the importance of the universal use of tracts?
9. Give three ways in which to use tracts.
10. Give a few suggestions for using tracts.
11. Why should every Christian worker carry a selection of tracts?

XXII.

THE GENERAL EVANGELIST AND EVANGELISM

OUTLINE STUDY XXII.

I. THE NEED FOR GENERAL EVANGELISTS.
   1. What We Mean by the General Evangelist.
   2. Need for Men Who Can Specialize.
   3. Need for Helpers in Great Campaigns.
   4. Need for Men Who Can Teach All Ministers Means and Methods of Evangelism.
   5. Need for Evangelistic Companies.

II. THE GENERAL EVANGELIST AS A MAN.
   1. In Name and Character.
   2. In Bearing and Poise.
   3. In Sincerity and Earnestness.
   4. In Accurate Bible Knowledge.
   5. In Constant Prayer.
   6. In Abundance of Work.
   7. In Ability as an Executive and Organizer.

III. THE GENERAL EVANGELIST AND HIS TASK.
   1. Creating a Wider Interest in the Gospel.
   2. Making Sin Hateful and Godliness Desirable.
   3. Teaching the Way of Life.
   4. Inspiring Workers to Greater Efforts.
   5. Bringing People into Christ.
   6. Other Helpful Features.

IV. THE GENERAL EVANGELIST AND HIS REMUNERATION.
   1. Work Requires Special Remuneration.
   2. Added Expenses and Sacrifices Are Unusual.

XXII.

The General Evangelist and Evangelism.

I. THE NEED FOR GENERAL EVANGELISTS

WHILE much of this volume has been given to encouraging ministers and all classes of church-members to become actual evangelists, soul-winners, there is no thought of emphasizing one helpful work to the exclusion or obscuration of another. The general evangelist has ever kept the fires of evangelism aglow, whatever the remainder of us may have done about it. The general evangelists have always been needed, and always will be needed in increasing numbers, until these knights of the gospel-road have carried the message to the last man on earth.

1. What We Mean by the General Evangelist.

By a general evangelist we mean a gospel preacher who can and does go from place to place to preach the Word; servant of all the churches in general, but not confined to one congregation and its work exclusively.

2. Need for Men Who Can Specialize.

The general evangelist is needed, first, because there is a need for men free from many of the grinding details of caring for the needs of a congregation, and who may specialize in the matter of winning con-

verts to Christ. Winning souls is an art, and may be very highly cultivated.

3. Need for Helpers in Great Campaigns.

It is almost a universal practice for congregations to confine their employed ministerial force to one or at most two men, regardless of the size of the congregation or the field. This makes it necessary to have expert men available who can be secured to help in great campaigns to reach communities, counties and cities. In this way it is possible to carry forward a work much larger than any minister could prosecute alone.

4. Need for Men Who Can Teach Means and Methods of Evangelism.

In a sense, our traveling evangelists are traveling teachers of evangelism. Who of the rest of us have not learned much of what we know of the work of evangelism from our general evangelists? They have been a tremendous educational force as well as an inspirational force along evangelistic lines.

5. Need for Evangelistic Companies.

The evangelistic team is a worth-while institution. This is but a further specialization in ability and organization. When an expert in preaching and exhorting, an expert in advertising, an expert in song-leading, an expert in organizing, and an expert in personal work combine, it brings a combination against the barriers of sin and indifference that is almost irresistible. Combinations of ability are used in every other line, and it is surely needed in the work of the Lord. "For the sons of this world are, for their own generation, wiser than the sons of light" (Luke 16:8).

II. THE GENERAL EVANGELIST AS A MAN

1. In Name and Character.

He who would serve as a general evangelist should be, and should be expected to be, a man of irreproachable character. He is in a position subjected to more tests from more kinds of people than any other position on earth. He stands out conspicuously in a work which makes him noticed by all and attractive to many. The gates of the innermost lives of men and women are thrown open to him freely and quickly. For these reasons his strength of character and his name should both be beyond question.

It is unfortunate that some, whose names and standing would not be conducive to their long stay in any one community, have thought to continue in the work by the means of turning to evangelism, so that they might be in a work that required but a short stay in any community. The harm done to the cause in local communities, and the irreparable harm done to the good cause of evangelism, would have been avoided had all recognized that more strength of character is required to do the work of a general evangelist than of any other work on earth.

2. In Bearing and Poise.

The very intensity and strain of the work involved in campaign after campaign requires unusual self-control and poise. There is much in the work to cause one to break in temper and bearing. However, the truths of the gospel of Christ will hardly be listened to with eager ears by those who notice a conspicuous

lack of the spirit of Christ in the evangelist. A spirit of self-control and manly poise is essential.

3. In Sincerity and Earnestness.

While there are rules of procedure and methods and best ways in evangelism, yet there is no stock way by which it can be done. Trite sayings collected, machine methods accumulated, and all other things, can not take the place of *bona-fide*, soul-sincerity and real earnestness. There are probably no two things so powerful to attract and hold and move men as real sincerity and real earnestness. They are hard to successfully counterfeit.

4. An Accurate Bible Knowledge.

People who have never listened before, listen to the general evangelist. People who have never learned a Bible verse before, learn to remember Bible passages as heard from the evangelist. They listen more intently and remember better, Bible interpretations as given by the evangelist, simply because all things are tense, in a good meeting, and their attention and memory are, therefore, tense. Therefore, the evangelist's Bible knowledge must be thorough and accurate. The very fact that he is looked upon as a Bible expert, expected to be able to answer all legitimate questions, demands that he fill his soul, his mind and his mouth with the Bible.

5. In Constant Prayer.

While prayer and long faces have been basely used by fakirs to make themselves appear as holy men, and while prayer by others has been used as a screen to dodge issues or cover up faults, yet prayer is as holy, as powerful and as needful as ever. The win-

ner of souls can not be a real winner of souls to Christ without sincere and abundant prayer. He who knows how to really pray will be a power for souls.

6. In Abundance of Work.

The lazy man has no place in the general-evangelistic field. Work—intense, unremitting work—is the price to be paid for the crown of success in the life of a general evangelist. Making a loud noise for an hour and a half a day, and bluffing the people into the work, does not succeed long. What the evangelist would have others do, he must do.

7. In Ability as an Executive and Organizer.

An executive is one who has the native ability to lead and direct the work of others happily and efficiently. The evangelist has not the time in a community to patiently gain the confidence and following of the people, and yet he must immediately begin to lead and direct them. He, therefore, needs an unusual amount of executive and organizing ability.

III. THE GENERAL EVANGELIST AND HIS TASK

1. Creating a Wider Interest in the Gospel.

Too much is frequently expected of the general evangelist. He can not do all things in three or four weeks. Many times he is blamed for a failure to do all in the meeting that the minister and church officers ought to do during the entire year following. We attempt to enumerate here the main things that the evangelist can be expected to do.

The first thing that he may be expected to do is to create a wider interest in, and hearing for, the

gospel. If he succeeds in that, he has succeeded in one thing, and so much is definitely accomplished. He may not and will not reach all, but he has extended the hearing.

2. Making Sin Hateful and Godliness Desirable.

If only these two things can be accomplished, much has been gained. The ground has been at least cleared and prepared for sowing gospel truth. Without these things, gospel truth is many times thrown to the winds.

3. Teaching the Way of Life.

Any evangelist in the church of Christ is and should be expected to go further yet, however. He must know, and be a successful teacher of, the way of life. No one should hear him preach once and go away doubting or confused on the exact gospel procedure in becoming a Christian, with all that it implies. This we can rightly expect. The word of God must be taught as the word of God, and in its own plainness and purity. It should be taught abundantly as the most noticeable and outstanding feature of the meeting. This we ought to expect of our evangelists.

4. Inspiring Workers to Greater Efforts.

We can rightly expect a general evangelist to inspire workers to greater efforts, both now and in the future. That meeting is faulty that inspires but a frenzied effort, and saps incentive for future living and serving. A real and lasting vision of the glorious work of soul-saving should be left from every evangelistic meeting.

5. Bringing People into Christ.

We can and rightly should expect the evangelist to be expert and successful, not only in proclaiming the truth, but in moving people to act upon it. This is an art that every preacher should constantly cultivate, but he who has not cultivated it should scarcely try to evangelize. He must bring people to hear Christ, know Christ, believe in Christ, obey Christ. Unless that is done, he can hardly lay claim to being a successful evangelist. If he can and does do the above things, we have little right to expect much more in so short a time.

6. Other Helpful Features.

In addition to the above, most of our evangelists do much in helping to instruct and induct the converts into the work and service of the church. Many make the appeal for recruits for the ministry and mission field, enlist tithers, instruct the converts in their duties, and perform other helpful tasks. This is a helpful addition to the work, if done by one who knows how.

IV. THE GENERAL EVANGELIST AND HIS REMUNERATION

1. Work Requires Special Remuneration.

Some have felt that, in general, the remuneration asked or received by the general evangelist is too large compared with that received by the average pastor. While there have been such instances, yet for most part this is not true. The nature of the work requires good pay. The evangelist is employed, not by the year, but by the week. He has to be con-

tinually finding a new work. With even the best, there is lost time. The work is such that only a few, very exceptional men can keep up the strain for many years. He should be very well paid, if possible, while he is in this work, to make up for these handicaps. However, this fact should not drive out the spirit of devotion for preaching the gospel and lead to a money-getting spirit. Each evangelist ought to make a practice of conducting meetings where the need is great and the finances unassured as well as where the remuneration can be assured.

2. Added Expenses Are Unusual.

Any one whose work requires travel appreciates, as no other does, that travel brings many and unforeseen expenses not incident to his work. While railroad expenses are usually paid by the churches, this usually covers only a small part of the added expense incident to being ever away from home. Also, the sacrifices of really having no home and being in a work that requires being ever on the road, not only adds expense, but deserves a certain degree of remuneration. All this has been said, not as a justification of any overcharges or unusual money gatherings, but to try to give the facts and information to those contemplating entering the general evangelistic field, and also as a means of better understanding on the part of all.

TEST QUESTIONS

1. What is meant by a general evangelist?
2. Mention five outstanding needs for general evangelists.

3. Discuss each.

4. Mention seven characteristics that should mark the evangelist.

5. Discuss the need for each.

6. Mention five definite things that we may rightly expect an evangelist to be able to do successfully in a church of Christ.

7. Discuss each.

8. Should the evangelist be reasonably expected to do more?

9. Mention some other helpful things he may do.

10. Mention two things that justify somewhat more in weekly remuneration than the settled work calls for.

11. How can the evangelist secure fair play along this line and yet avoid all appearances of being mercenary?

XXIII.

THE SONG EVANGELIST AND EVANGELISM

OUTLINE STUDY XXIII.

I. THE SONG EVANGELIST'S OFFICE.
   1. Simple Meaning.
   2. Importance of Office.

II. ESSENTIAL QUALIFICATIONS.
   1. He Must Be a Christian.
   2. He Should Be Trained.
      (1) In Music.
      (2) In Personal Work.
      (3) In Public Speaking.
   3. He Must Have Personality.
   4. He Must Be Enthusiastic.
   5. He Must Be Skilled in Diplomacy.

III. THE MUSIC DURING AN EVANGELISTIC CAMPAIGN.
   1. Special Numbers.
      (1) The Solo.
      (2) The Anthem.
      (3) Duets, Quartets, Etc.
   2. The Choruses.
      (1) The Adult Chorus.
      (2) The Children's Chorus.
   3. Congregational Singing.
   4. The Invitation Song.

XXIII.

The Song Evangelist and Evangelism.

I. THE SONG EVANGELIST'S OFFICE

I. Simple Meaning.

From the earliest days, hymns and spiritual songs have always been a part of the worship of Jehovah. The Israelites were often admonished to sing unto the Lord. David gave much attention to this matter, and made it occupy an important part in the Jewish services. In the New Testament, Christians were required to teach and admonish one another in psalms, "speaking one to another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord" (Eph. 5:19). Hence, it is evident that every Christian should sing unto God, or at least make melody in his heart unto the Lord.

However, it took the early preachers and evangelists a long time to realize the power of song in evangelism. In fact, music played a small part in early evangelistic meetings. But when P. P. Bliss and Ira D. Sankey introduced gospel songs in their own individual way, the church realized that the gospel could be sung as effectively as preached. Remarkable results were accomplished by them in their use of gospel songs. Since that time the song evan-

gelist has wielded a powerful influence in evangelism.

2. Importance of Office.

An enthusiastic and interesting gospel song service will nearly always gather together a large and interested audience. It is largely the drawing power in the average evangelistic meeting.

Gospel singing is not only a drawing power; it is gospel preaching itself. In some song services more gospel is presented than is given out from some pulpits in a month's sermons. There are some truths which can be better expressed in the rhythm and beauty of music.

Gospel singing also prepares the audience for the sermon. It is the greatest preparation, both emotionally and spiritually, for the ultimate success of the preached Word. There can, therefore, be no office more important than that of the song evangelist.

II. ESSENTIAL QUALIFICATIONS

The song evangelist must have the following essential qualifications to be rightly fitted for his work:

1. He Must Be a Christian.

A song evangelist's chief qualification should be a heart thoroughly given to God, and a vision of souls, who are lost without an acceptance of Christ. If he loves God, he will love men, and want to see them saved. He must feel what he sings, and must enter soul and body into the work. In this, deceit is nearly impossible. Good, wholesome results can not be obtained with singers who are not Christians.

2. He Should Be Trained.

There is need of great preparation and training for this great work. He should acquaint himself with all evangelistic methods possible, and be ready to aid in any and every way within his power to make the meeting a success, and bring souls to the Master. In order to be properly prepared, he should be trained as follows:

(1) In music. He should have a fair knowledge of music. His voice should be properly trained so that its greatest sweetness may be in each song. Clear, distinct enunciation is absolutely necessary. Each song has its own message and should be interpreted by the evangelist accordingly. The song evangelist should take such work and training as will allow him to use his voice without abuse, and should seek such a knowledge of music that he can command the respect of musicians wherever he may go.

(2) In personal work. The song evangelist should be a personal worker, not a mere soloist or chorus leader. He must sing, pray and do personal work in order to sing from the heart.

(3) In public speaking. A successful song evangelist should be able to assume charge of the service in a competent manner up to the time when the evangelist takes charge to deliver his message. He should study the crowd before him and know what to do at every critical point.

3. He Must Have Personality.

The personality of the song evangelist should command the attention and confidence of the people the moment he appears upon the platform. Per-

sonality and preparation are necessary to the accomplishment of a great work.

4. He Must Be Enthusiastic.

When the time for the invitation song arrives, the song evangelist should be enthusiastic and earnest. Nearly every song should be a note of enthusiasm, an appeal or an exhortation.

The surest way for the song evangelist to create enthusiasm is to be enthusiastic himself. He should urge the people to sing, and persevere until they do. There is never a crowd, even though it be made up of men, and old men at that, which will not sing if properly approached.

5. He Must Be Skilled in Diplomacy.

The song evangelist must be able to face every condition. Every singer knows that there are, occasionally, nights of depression when the people seem to be coldly indifferent, and the general impression he receives is that they are vying with each other to freeze him out. The weather, or some local occurrence, or any one of a number of things, may be responsible for such a condition. He must use diplomacy and seek to remedy the difficulty quickly, or the service will be a failure. He must always know what to do at every critical point.

III. THE MUSIC DURING AN EVANGELISTIC CAMPAIGN

I. Special Numbers.

Good special music numbers have come to be regarded as one of the essentials for a successful evangelistic campaign.

(1) The solo. Who can estimate the value or influence for good of some high and helpful sentiment which has been woven into song, and, under the magic of the singer, has wooed and won its way into thousands of hearts? Who can fathom its depths for good or calculate its power? Then, if this can be so highly beneficial, what will the soloist sing? Few evangelists, if any, who sing for souls, have ever found use for but little else except the simple gospel songs. And this is doubtless due to the fact that these songs have been written by Spirit-filled men and women, who have had a more sincere nature and a more noble ambition than merely to add to their monetary income or make a contribution to art. Then, too, much depends upon the singer's interpretation of the song. The singer must not sing merely to entertain. In this critical hour of evangelistic endeavor, the singer must be lost in his song.

(2) The anthem. It is only occasionally that a place may be found for an anthem in the evangelistic song service, though in the regular worship a good anthem can be made helpful.

(3) Duets, quartets, etc. It is always well to add variety and zest to the program of special music by having an occasional duet or quartet. Seek to have a new feature every night in the way of a trio, a duet, a male quartet, an illustrated song, when practicable.

2. The Choruses.

Special choruses should be organized and well drilled for the beginning of a great evangelistic campaign. Large choruses are preferable if the song

evangelist can handle them. Much of the success of the campaign depends upon well-ordered, well-organized and well-drilled choruses.

(1) The adult chorus. In the work of the adult chorus, the song evangelist must use great tact and skill in keeping everything harmonious. In the beginning he should make all understand that the director's position is one of authority, and that, although suggestions may be helpful, criticisms are not in order. Ofttimes members of the choir think they see the fallacy of employing certain methods which the song evangelist may see fit to employ. But let them remember that the leader is a specialist in his line, and that the purpose is to reach people out of Christ, rather than to afford the choir recreation and amusement.

When the campaign has been fully launched, the members of the chorus should become personal workers in the meeting. A brief prayer by the song evangelist, from time to time, will do much to uplift the singers and keep them happy.

(2) The children's chorus. The children should be organized into a chorus of their own. Drills are very helpful in the development of their work. Vary these drills from time to time so that the children will not lose interest. These boys and girls should range in age from seven to fifteen years. The work consists of a drill through the Old and New Testaments, naming all the books, divisions and many of the leading Bible characters. They also should render, during the meeting, a number of special songs, stories and object lessons.

3. Congregational Singing.

Careful selection should be made of songs, and those used at each service should be such as will make ready the hearts of the audience for the reception of the gospel message. It should also stir the evangelist to his best efforts upon the subject for the particular service.

The best music to be used is a proper combination of grand old songs and a few entirely new ones, which are distinctly a part of the present meeting. The old songs are to be used because of their power to uplift. They often awake sleeping memories which finally lead to a surrender of the heart to Christ. It also frequently is true that more enthusiasm can be generated with old songs than with newer ones. New songs are beneficial in the same way as new sermons. The message, though it must be the old, old story, must be presented in new ways. New life and associations are frequently aroused by the introduction of new songs of real merit into the song service.

It is not always wise to arrange ahead for certain songs to be sung. A careful manipulation and a close watching of the audience will determine just what songs to use in order to bring about the best results.

4. The Invitation Songs.

For an invitation song, always select something with an exhortation in it—something that says just what you want to say. Many song evangelists have had splendid success with "Let Jesus Come into Your Heart." Proper retards may be interpolated in the

chorus, making the appeal more effective. Experience seems to indicate that it is not best to use more than one or two invitation songs throughout a meeting. The repetition does not become monotonous, but enables every one to learn the songs by heart and strengthens the supplication.

These suggestions are not theory, but the tested results of actual experience in the work. Our song evangelists have rightly come into prominence in the work of evangelism.

Their chief duty is to sing the gospel into the hearts of the indifferent. Caruso, probably the greatest tenor the world ever produced, was a man of very little training. But how he sang! His soul was in it. He sang naturally for the love of the art. How much more should those who have the privilege of singing gospel songs sing from the depths of the soul these songs which have been instrumental in the conversion of thousands, and whose work is to-day being more nearly given its rightful place than ever before.

TEST QUESTIONS

1. What is the chief object of singing in an evangelistic meeting?
2. What is the function of the song evangelist's office?
3. State the importance of the song evangelist's office.
4. What are the essential qualifications of a successful song evangelist?
5. Why be a Christian?

6. Why should the song evangelist be trained in music?

7. Is it necessary for the song evangelist to be trained in public speaking?

8. Why is a strong personality necessary?

9. Is it necessary for the song evangelist to be diplomatic? Why?

10. What is the value of a good solo?

11. Is an anthem useful during a revival?

12. Why have quartets and duets during a campaign?

13. What is the first thing necessary in organizing a chorus?

14. State the work of the children's chorus.

15. Shall new songs be used in a revival?

16. How many invitation songs should be used?

17. What is the chief duty of every song evangelist?

XXIV.

ORGANIZATION AND PREPARATION OF THE CHURCH FOR EVANGELISM

OUTLINE STUDY XXIV.

I. ORGANIZATION FOR CONSTANT EVANGELISM.
   1. Ways of Locating Prospects.
      (1) Church District Lookouts.
      (2) The Census.
      (3) Sunday-school Enrollment Cards.
      (4) The Lookout Committee.
   2. Following Up the Prospects.
      (1) The Card-file.
      (2) The Calling Committee.
   3. Reaching the Prospects.
      (1) Personal Calling.
      (2) Bible-school Invitation.
      (3) Regular Weekly Evangelistic Service.
      (4) The Revival or Protracted Meeting.

II. ORGANIZATION FOR THE REVIVAL MEETING.
   1. Instructing All Regular Forces.
   2. Advertising Committee.
   3. Ushers.
   4. Personal Workers.
   5. The Choir.
   6. Co-ordinating the Forces.

III. FURTHER PREPARATION.
   1. Creation of Expectation Among the Workers.
   2. The Willingness to Work.
   3. The Spirit of Unselfishness.

IV. SOME IMPORTANT DETAILS.
   1. Importance of Details.
   2. The Janitor.
   3. The Lights.
   4. The Seating.
   5. Song-books.
   6. Baptistery and Robes.
   7. Thorough Knowledge of the Field.

XXIV.

Organization and Preparation of the Church for Evangelism.

I. ORGANIZATION FOR CONSTANT EVANGELISM

1. Ways of Locating Prospects.

Evangelism is frequently builded too much on hope, and too little on definite and sensible planning. Hoping to reach a hundred may prove vain. Knowing exactly where there are a hundred that may possibly be reached, knowing who they are, and going definitely after that particular hundred, will reach fifty of them and another fifty that has not been thought of. There are very definite and sensible ways of locating the prospects. We here enumerate some of them.

(1) Church district lookouts. Various names are given to these appointees, but their duty well performed is the main thing that counts. These men and women are appointed with instructions definitely given as to their district in a city or a county. It is their business to watch the moving-van. If a new family moves in, they are to call within the first part of the first week, extend a welcome to the district and the city, extend an invitation to the church, and gather all information possible. This information is to

be immediately transferred to file-cards and taken to the church. If any possibility of enlisting interest is shown, they are to follow up until the new family is in the church.

(2) The census. It is quite possible for any minister and congregation to take a census of and card-file every family in a good-sized city. It is much better to do this than to enter into any federation census. List every family of all kinds and persuasions. List all children, together with their ages, and whether they are in any Bible school. List every boarder or work-hand. List everybody. This will discover an amazing number of easily reachable prospects, and will be a much more workable list than any secured by a census taken by people from all churches.

(3) Sunday-school enrollment-cards. Use special file-cards for enrolling Sunday-school pupils. Have these printed to your own order, with place for name, address, age, birthday, phone number, class, department, teacher, parents' names and whether they are members of the church. All this can be gotten on a 3 x 5-inch card, with squares around the edge for each Sunday in the year to be punched, showing attendance record. These cards will discover and record, from the children enrolled, a host of good prospects among the parents.

(4) The lookout committee. This is a committee of well-known church-members, who are regular attendants of both morning and evening services. Their apparent duty is to shake hands and make themselves generally agreeable to all strangers who attend.

Their actual duty is to discover, by conversation, all new persons, learn their addresses, their church interests, and card-file all possible prospects, together with any and all information of interest that has been gained.

2. Following Up the Prospects.

(1) The card-file. Some are zealous in collecting large lists of prospects, but fail utterly in the follow-up. Every prospect, together with all available information, should be listed on a 3 x 5-inch file-card and placed in a desk-holder that will be given careful consideration each week and be gone through entirely each month. A copy of each card should be placed in the hands of trained callers and sent out before the month ends. These callers must return the cards with a written (not verbal) report and recommendation as to what should be done next or who should call next or whether totally unreachable. The name of every prospect should be kept going through this process until disposed of by being reached or listed as totally unreachable. The card-file, containing prospects, will assist greatly in effective follow-up work.

(2) The calling committee. The above has shown the positive need for a large and well-trained calling committee. These calls in homes can largely be made by women, though some must be made by men. The callers must be given one notion aside from general training in methods of approach and procedure. They must be inbued with the idea that, as they go from house to house, they represent the church of Christ, and, therefore, definitely represent Christ.

3. Reaching the Prospects.

The last paragraph has given some suggestion as to the method of reaching the prospects. When our people speak or think of "church work," they usually think of something else beside definitely trying to win people to Christ. More and more we must instill the idea of definite soul-winning work. When this is done, much of the other so-called church work can be dispensed with. We must teach and train how to bring people to knowledge of and decision for Christ. Classes should be continually conducted in every church for this purpose. Many good books on personal soul-winning are available.

(1) Personal calling. The above paragraph has suggested the need for going to the unsaved. Too long has this kind of work been confined almost exclusively to the minister. The time has come for every minister to train others, so that the number of callers in the name of Christ shall be many times multiplied. This is the first method of reaching the prospects.

(2) Bible-school invitation. Only a few schools make a practice of extending the invitation every Sunday at the close of the Bible school. Even with the combined service, there can well be a short invitation at the close of the class period every Sunday. Why not? Why teach the Bible, if we do not give a chance every time, for our teaching to result in decision? Here is a splendid way of actually reaching some of the prospects.

(3) Regular weekly evangelistic services. Without egotism, but as a matter of fact, let it be said

that we are about the only people who can give a plausible reason for two services on the Lord's Day. With most, the evening service is simply "another" or second service. With us, there is a definite purpose to each. The morning particularly is for breaking of bread and worship and Bible study for Christians. The evening is evangelistic, and particularly for the purpose of preaching the gospel to and reaching the unsaved. Certainly, at least once a week in every church of Christ there should be an evangelistic service. As a matter of fact, the time is coming when, in our churches in the great cities, there will and must be an evangelistic service every day in the year.

(4) The revival or protracted evangelistic service. Some good men run only to the revival method in evangelism, and others go to the other extreme and eschew the revival meeting entirely. Both are wrong. There ought to be constant evangelism, and there, by all means, ought to be the revival meeting with all that it means. Either method pursued exclusively will miss some souls that otherwise might be reached. The revival is the opportunity for a great harvest of the prospects that have been found.

II. ORGANIZATION FOR THE REVIVAL MEETING

We have chosen to divide the subject of organization and preparation of the church for evangelism into two main topics; organization for constant evangelism and organization for the revival. Our reason for this is that usually we think of organization only

for the revival, and then let the organization go to pieces and disintegrate when the three-weeks revival is over. That church which is well organized for constant evangelism is far on the way to being best organized for the revival meeting.

1. First Call in for Special Instructions All Regular Forces Named Above.

If the forces are not already organized, then organize them.

2. Advertising Committee.

While advertising as such will be treated in another lesson, we mention the committee here as an essential part of the organization. This should be a well-chosen committee, chosen not only for the purpose of drafting printed matter, but for every form of advertising. This committee should consist of enough people to make personal calls at the door of every home of every kind, to leave the first printed announcement of the revival, and to extend a personal invitation. Incidentally, they will gather much information in regard to possible prospects for the calling committee. Other matters of advertising we shall treat in the lesson on advertising.

3. Ushers.

In a revival meeting the ushers are something more than men appointed to find seats. They are a vital part of the evangelistic force. They should know this. They should be well and favorably known in the community. They should know who are members of the church. They should be under the direction of a skilled head-usher, who does no ushering, but who is under the immediate direction of the

evangelist. They should, through the head usher, know who comes that ought to be seated by the aisles. They should, through the head usher, be so linked with the callers and personal work committee that they know who is present in their section that may possibly be reached. They should anticipate every disturbance, and relieve the cause quickly and quietly. During the invitation they should be where they can be familiar with any development of interest in their section, and inform the head usher. They should greet the people of their section as they go out, and invite them back. They should learn that they are evangelists.

4. Personal Workers.

Some have seriously objected to personal work in the audience during the invitation. This is because of the kind of personal work that has been done. It should be done, but rightly done. First, all personal work should be done by trained and appointed personal workers who know how and where to work. These should be under the direction of a head personal worker, who is in touch with the calling committee and head usher, who knows beforehand where all prospects are and whether they probably ought to be seen or ought to be let strictly alone. A wise personal worker may even post a church-member as guard over some to see that they are not approached, if in his judgment that is the thing to do in that case. The guard is, of course, not known as such by the prospect. The leader should quietly guide and direct his forces and see that the right one is sent to the right place at the right time. This kind

of directed personal work is non-offensive and tremendously effective. Personal work should not end with the invitation. One of the best times for wise personal work is immediately after the dismissal.

5. The Choir.

The song-leader should be responsible for all members of the choir. Aside from training them to sing, he should be able to teach them that they are in front of the audience and may defeat the whole service by frivolity or apparent indifference. He must teach them that they are evangelists who take pride in the efficiency of their service and a reverent interest in winning souls.

6. Co-ordinating the Forces.

Already we have suggested that all forces must be linked through their leaders and commanders. The chairman of the calling committee, the chairman of the personal work committee, the chairman of the ushers, must give to each other and to the evangelist every bit of information of interest. By this means an evangelist can preach to a thousand people and know the personal problems and needs of almost every unsaved person in the house, although he has never seen them before. His sermons will be to the point, his exhortations will be to the point, the personal work will be to the point, the seating will be to the point, and, above all, the evangelist will know from the workers when his invitation should close and when it should not. With such an organization well trained, a most ordinary evangelist or minister can hold a great meeting. Such a plan will give the gospel every chance to win.

III. FURTHER PREPARATION

1. One Essential Is the Creation of Expectation Among the People.

Lack of expectation is the death of accomplishment. Right and abundant expectation is the mother of effort. One of the essential tasks of the minister is to create this expectation as well as the willingness to work. In fact, it is difficult to create willingness to work until, first, abundant and happy expectation is created. Expectation is here used as merely another term for vision.

2. The Willingness to Work.

By some means, all the members must be gotten to see that the fields are ripe to the harvest, and that the revival period is so short that they can and must put every other thing aside and make the success of the meeting first. Some souls will, no doubt, be lost, because good Christians were unwilling to break their routine of ordinary tasks. This loss should be reduced as much as possible.

3. The Spirit of Unselfishness.

Strange as it may seem, even Christians engaged in a soul-saving campaign are capable of developing a selfish tendency to enjoy the meeting rather than work in it. This shows in the determination to sit where they choose, rather than to sit where the usher suggests, leaving the accessible seats for the strangers and the unsaved. It may manifest itself in many other ways, but is to be gotten rid of by teaching, and, if necessary, by even the sharp sword of ridicule.

IV. SOME IMPORTANT DETAILS

1. Importance of Details.

Napoleon was a master of details. Many a great campaign is defeated by an overlooked small detail. A small thing can stop an otherwise perfectly good watch or automobile. So it is with a great meeting. All the expense and trouble of planning and advertising and securing an expensive team may be defeated by one apparently small or overlooked detail. We mention a few of these details. No meeting should be started without checking closely these and others.

2. The Janitor.

The janitor is in a position to absolutely defeat an otherwise well-planned, big campaign. He can wreck a meeting in any one of fifty ways—overheating, freezing, lack of ventilation, noise, cold baptistery, hot baptistery, unfilled baptistery, discourtesy, dirt, etc., etc. The church janitor should be taken into special training before the campaign starts and made to know that he can make or mar the meeting.

3. The Lights.

The building should be checked for lighting. It should be abundantly and brilliantly lighted in every corner for the revival meeting. We can not here discuss the psychology of this suggestion, but it is important and should be checked up before the campaign begins and not after.

4. The Seating.

The stock mistake is to plan to increase the seating capacity for the revival, provided that the results in attendance should demand it. This is a mis-

take. If the meeting is to really start on Sunday evening, all the members should be asked to remain after the morning service and the church should be shaped, set and prepared for a big crowd at night. This is important. Not to prepare for a crowd is serving notice that there may not be a crowd. To get ready for a crowd serves notice that there will be a crowd, and people come to see the crowd and hence there is a crowd. This has something to do with creating expectation.

5. Song-books.

To have half enough song-books, and they in dilapidated condition, is one of the best ways to harm a meeting. If finances are short, have enough faith to provide song-books anyhow, remembering that in a meeting it is easy to raise the extra money for new song-books. Prepare your ushers to be able to put a nice prosperity-advertising song-book in the hands of each one who enters the church. Train the ushers to always have a song-book open at the song that has last been announced, and to hand it opened to the one who is being seated. Every little attention of this kind helps win souls.

6. Baptistery and Robes.

Baptistery, baptistery heater, robes and baptismal cloths should be checked, inspected and repaired with definite expectation that of course they will be needed. The very preparation of these things is one of the best assets in preparing the local members in heart and expectation for the meeting. Do not wait until the need is upon you. Get all these things ready ahead of time.

7. Thorough Knowledge of the Field.

The minister or chairman of the advertising committee should have a map of the city, know every street, and know how many houses on every street. Boys will gather this information if asked to do so. When sending boys out with bills, one should know immediately how many bills will be required for any given street, or how many bills will be required to put one in every house on all the streets.

TEST QUESTIONS

1. Mention three main details in organization for constant evangelism.
2. Mention four ways of locating and listing prospective converts.
3. Describe each method in detail.
4. What is the importance of the follow-up?
5. Describe a good follow-up plan.
6. Mention four ways of reaching or winning the prospects.
7. Why should trained personal callers be used?
8. Why should there be a regular invitation period in the Bible school?
9. Why should there be a regular, weekly evangelistic service?
10. Why should there be a periodical evangelistic meeting?
11. Mention six details of organization and preparation for the revival meeting.
12. Discuss each of these points in detail.
13. Make plain the necessity for creation of expectation or vision.

14. What of the willingness to work?

15. Is there a danger of selfishness, and why? How would you remove it?

16. Mention at least six important details of preparation that should not be overlooked.

17. Discuss the importance of each.

XXV.

ADVERTISING, WHY AND HOW

OUTLINE STUDY XXV.

I. WHAT IS ADVERTISING?
   1. A Means of Attracting Attention to the Truth.
   2. A Means of Arousing an Interest in the Truth.
   3. A Means of Getting People to Investigate the Truth.
   4. Scriptural Examples of Advertising.

II. WHY ADVERTISE.
   1. It Takes Advertising to Make a Success.
   2. A Light Should Not Be Hidden.
   3. Right Advertising Means More to Be Saved.

III. VARIOUS METHODS OF ADVERTISING.
   1. Old Method of Sermon Advertising.
   2. Chain Telephone Method.
   3. The Calling Method.
   4. The Use of Children.
   5. Moving Pictures.
   6. Theater Ads and Street Signs.
   7. Bills and Posters.
   8. Newspapers.
   9. Special Days and Enterprises.

IV. FOUR FUNDAMENTAL PRINCIPLES OF PRINTED ADVERTISING.
   1. Must Attract Attention.
      (1) Something New.
      (2) Color Contrasts.
      (3) Size.
      (4) Abundance of Repetition.
      (5) Unusual Pictures.
      (6) Display and Attractive Arrangement.
   2. Must Hold the Interest and Secure Complete Reading.
      (1) Something Unusual Announced.
      (2) Unusual Arrangements.

(3) Long Lists of Alliterations.
(4) Newspaper Imitation.
(5) Interlinked with Matters of Current Interest.

3. Must Arouse a Desire to Investigate.
(1) Curiosity.
(2) Crowd Interest.
(3) Success.
(4) Desire to Hear or See the Unusual.
(5) Desire to Know.

4. Satisfied Customers.
(1) Satisfied Customers the Final Test.
(2) Advertise What You Can Deliver and Deliver What You Advertise.
(3) Stick to the Strict Truth.

V. NEWPAPER ADVERTISING.
1. Relative Value of Paid "Display Ads" and News Stories.
2. Why Space Is Hard to Secure for News Stories.

VI. OTHER FORMS OF ADVERTISING.
1. The Street Parade.
2. Church Building in a Day.
3. Street Services.
4. Special Days.

XXV.

Advertising, Why and How.

I. WHAT IS ADVERTISING?

1. A Means of Attracting Attention to the Truth.

Some religious workers are prejudiced against what they recognize as advertising, but all are glad to share in its benefits. We first want to remove any prejudice against right advertising. While advertising, like all other good things, may have been used for base purposes and used to draw attention to error, the fact remains that attention must be drawn to the truth. Advertising is the means of accomplishing three things, the first of which is to attract attention to the truth. Truth can be overlooked. It is not good for men that it should be.

2. Means of Arousing an Interest in the Truth.

If there is that which can arouse an interest in the truth, even a faint and passing interest among those who are totally uninterested, then that means ought to be used with the hope that the truth itself will arouse a further interest. The second thing that good advertising accomplishes is to arouse an interest in that good thing which you have to offer.

3. Means of Getting People to Investigate the Truth.

This is the third accomplishment of good advertising, of whatever kind or plan it may be. If it does these three things, it is good advertising; if it fails in any one of the three, it is a failure, and means wasted money and effort as we shall show.

4. Scriptural Examples of Advertising.

There are many ways of advertising besides the printed posters and newspapers. There are many examples in the Scriptures, of which we mention a few.

(1) Old Testament. The Jewish trumpets were generously used to awake and arouse the people, to call them to worship and remind them of duty. Parades and pageants were in common use for the same ends.

(2) New Testament. Jesus fed the hungry miraculously. This was done not only that the hungry might be fed. If so, He would have fed all the hungry all the time. He did feed the hungry on loaves of bread that the way might be prepared to teach them of the bread of life. He healed the sick, though evidently not for that end alone, else He would have healed all the sick. The healings performed were that He might call attention to the healing of the soul, for which He really came.

Again, on the day of Pentecost, on which the church of Christ was founded, the tongues of flame not only marked out God's messengers, but attracted the fixed and intense attention of the great multitudes, and brought the crowds to hear the truth. Advertising is not cheap and undignified; it is great in purpose and possibilities.

II. WHY ADVERTISE

1. Takes Advertising to Make a Success.

Success is made up of many things large and small. There are a number of things that a Christian preacher needs to be if it is possible. He first of all should be one of the best men in town. Second, he should, by all means, be the best preacher in town, for the reason that he has a message that is easier to preach well than any other message. He ought to be the best known man. He ought to be a thoroughly good business man, able to make every dollar do two dollars' worth of service for the Lord. Having the best and most needed thing in town—the gospel—he ought to be the best advertiser in the town. Some ministers expend all their brain and talent on their sermons and none on advertising or promotion, and the result is some very fine sermons preached to vistas of empty seats. Some spend most of their brain and talent on advertising and like enterprises, and the result is, a good promoter, but a poor preacher. Like a good watch, all the parts need to move and work together and all at once, in order to get results. For this reason we have seen fit to include this lesson on advertising for the benefit of ministers.

2. A Light Should Not Be Hidden.

A reason why the gospel and its enterprises should be advertised is that a light should not be hid, but set where all can see it. There are two things that must be accomplished if the masses of the people are to be reached with the gospel and the tide of sin

stemmed. More and more we must find ways to get the people to come to the places where the gospel is to be preached.

3. Right Advertising Means More to Be Saved.

Paul said: "I was determined to become all things to all men, that by all means I might save some." If our failure as preachers, or our weak place, is along this line, then we ought to study this line.

III. VARIOUS METHODS OF ADVERTISING

There are so many methods of advertising—*i. e.,* of accomplishing the purposes stated above—that it would be impossible to name all. We shall name a few and discuss some of them.

1. The Old Method of Sermon Advertising.

One old method in planning the sermons for a three-weeks meeting was to plan a week of popular sermons to get the crowd; a week of doctrinal sermons to teach the people; a week of hortatory sermons to reach the people. While one of these old-time evangelists would have resented being so told, yet the fact is he might have frankly classed his first week of preaching as advertising. If the advertising can be done in some better way, and save the sermons for other purposes, as well as save the time, is it not better?

2. The Chain Telephone Method.

The evangelist is the head of the chain. He chooses ten good members whom he will call and give a message in regard to the meeting. They are to take this message and pass it on just as received to ten other members each, who have been previously assigned to them. This makes one hundred church-

members working at the task. From the phone directory a list of a thousand names has been listed and divided into tens. These have been assigned, by tens, to each of the hundred church-members. They receive the message from their captain and pass it out just exactly as received. If desired, the evangelist can choose a general captain over all. Thus the evangelist makes one phone call to the general captain. He calls ten, and the result is that there have soon been eleven hundred phone calls made. The message should be started just as it is eventually expected to be shaped for the outsider. Something like the following: "Hello! Mrs. Brown? This is Mrs. Blank. I have just called to tell you that there is an unusually interesting revival going on in the church of Christ on Main Street, and I want to invite you to come to-night."

3. The Calling Method.

In general there is no printed matter that can equal a personal invitation. Therefore, in sending out the first printed bills of a revival, there should be enough printed for every house in town. Good women should be sent with these bills (never boys on this first round). These callers should call at every door of every kind, knock, extend a personal invitation and leave the bill. This will get some rebuffs, but will get results. By many actual tests, sixty people can call on three thousand homes in two hours.

4. The Use of Children.

When rightly used, children are the best advertisers on earth. When used, they should not be used

apparently as advertisers. What we have in mind is simply cultivating the friendship of children. If you were going into a place as a stranger, we can suggest no better thing than to, as quickly as possible, make a friend of every urchin on the streets. You will quickly be known in all the homes, and favorably at that, if the children are for you.

5. Moving Pictures.

Moving pictures are a good thing in many communities if rightly used. Some have made the mistake of trying to make the pictures deliver the message. They simply can not do that. If one will use the pictures as a part of the opening service, but in his mind, class them frankly as advertising and nothing more, they will prove a successful help. Of course, they should not be advertised as advertising, but advertised for the interest there is in them. The fact that they are advertising should be recognized, however, by the one who uses them. Many who would not come to hear any sermon, come to see a good and well-advertised picture, and, incidentally, they hear the gospel and like it, though they thought they would not.

6. Theater Ads and Street Signs.

While these are different, we mention them together for brevity. Most all the other good things in town are mentioned on the curtain, and if there is a legitimate and popular theater, or preferably picture-show house, against which there is not a prejudice that would spoil the effect of the advertising, we know no reason why, in cases, this should not be used to tell of the church. Be it remembered that

millions every day attend the moving-picture houses and will be reminded of the call of the gospel. Other enterprises yet find the large street sign worth the cost, and, if so, why not the church?

7. Bills and Posters.

We merely mention these here, and will give them special attention further on.

8. Newspapers.

The newspaper is one of the great institutions of the day, and is a power for good or evil. If the preacher of the gospel does not know how to make large use of the newspaper, he simply ought to learn how. We shall discuss this in detail in a later paragraph.

9. Special Days and Enterprises.

This we discuss in the closing paragraph, and but mention it here.

IV. FOUR FUNDAMENTALS OF PRINTED ADVERTISING

Printed advertising of any kind that fails in any one of the following principles of advertising is a failure and worthless, and means wasted money. Every piece of advertising drafted should be checked for these things and studied to see whether it will fill these requirements when thought of in terms of the uninterested outsider.

1. It Must Attract Attention.

Bearing in mind that advertising must first of all attract attention, consideration should be given to what there is in any proposed piece of advertising to attract attention. What it takes to attract attention

is partly determined by the locality and the times. What might attract attention in a rural community might attract no attention in a city. We can mention but a few of the things that help in this line.

(1) Something new. Never use forms of advertising that some one else has previously used. Lead the way, do not follow. If some one else has used it, avoid it.

(2) Color contrasts. It is better to spend more money and get results, than to spend less and get no results. It costs more for two-run, double-color printing, but it pays. Red ink does not necessarily cheapen advertising or take away its dignity; it may add to it. The ordinary-sized, black-and-white bill has been used by everybody in every community, until nobody pays any attention to it.

(3) Size. The small dodger-bill is of very little use anywhere since the large, attractive war bulletins accustomed everybody's eyes to large, attractive, highly colored posters. The small, unattractive dodger simply can not be seen, or, rather, will not. We suggest two ways of getting large bills at little above ordinary cost.

Show-bills. Large, two-color show-bills, specially printed, can be gotten from show-bill printing companies. These cost, for 36 x 48-inch bills, about $50 a thousand. By a number of Christian churches combining and drafting material that is general to all, $10 apiece will provide each of five churches with two hundred large show-bills that will be seen and read. These will do more advertising than thousands of small, unseen bills. Blank space can be left at the

bottom for place, date and special announcement, and this added by local printer as required.

Hand-made, large posters or bulletins. Almost any minister or committee can have large, many-colored bills at little expense. From the printer get sheets of book-paper, 24 x 36 inches. Make your own easel and drafting-board. Buy good, red sable brushes. They cost much more, but an amateur can do good work with them where it is impossible to do good work with camel's hair brushes. Get small tubes of red and black printer's ink and "cut" it with gasoline. Work brush out each time on piece of glass or paper before touching work. Take some lessons from a sign-painter if possible. Practice lends skill. Give your fancy free rein. These bills can be tacked on boards of the same size made from boxes, at no cost.

(4) Abundance of repetition. The psychology of advertising requires much repetition. Let the same thing strike the passer-by in the eye again and again. He will begin to take notice. Post up a dozen bills of the same kind in a row. Put them at every turn. Keep on. Repetition will tell.

(5) Unusual pictures. Pictures are useful to break the monotony of the make-up of bills, but have been used so much that they have little other value in attracting attention, unless unusual. If you can draw cartoons, or can learn, then draw these in India ink and get your newspaper to make etchings, which you can use in printing your bills. Posed cuts will get attention on bills and space in the newspapers where other cuts will not. A picture of yourself holding hands in a circle with twenty tots will do more

to advertise your Sunday school than the best cut of yourself.

(6) Display and attractive arrangement. A crowded bill packed full and monotonously arranged will neither attract attention nor get itself read. Avoid ugly, commonplace arrangement. Make a practice of studying the make-up of posters of all kinds and everywhere. Appropriate this knowledge for the work of the Lord. These are but a few of the ways that may be used. Space demands that we leave the others to the ingenuity of the student.

2. Must Hold the Interest and Secure Complete Reading.

A bill that attracts attention and stops at that has failed. There must be something in it to hold the attention until the facts proclaimed have gotten to the reader. Every bill drafted should be studied to see whether it contains this element. Study it from the standpoint of the ordinary passer-by. We mention a few means that may be used:

Something unusual announced, or announced in a very unusual and striking way; acrostic arrangement; long lists of alliterations; bills arranged same as half the front of a newspaper, exactly imitating newspaper "get-up," with scare-heads, slug-heads, subheads and reading-matter, advertisement, cuts and all.

Your own advertising interlinked with information on something that has the whole public attention at the time.

3. Must Arouse a Desire to Investigate.

Advertising, though attracting attention and securing a reading, has yet failed entirely if it fails to

arouse a desire to follow it up, or look into the thing advertised. Means to that end must be in every piece of printed advertising. Among the means we mention a few in general. The "you" interest must here prevail instead of the "we" or "I" interest. Show the reader there is something for him.

(1) Curiosity. Curiosity is one of the first and easiest approaches to human interest. Work to arouse curiosity.

(2) Crowd interest. Human beings follow the crowd. Let a crowd begin to gather anywhere and for any purpose, and larger crowds will immediately crowd around. Use this wisdom in getting a hearing for the Word. Get a crowd and then tell all the people the facts and there will be yet larger crowds.

(3) Success. Never advertise failure, but never fail to becomingly advertise success. Horace Greeley said, "Nothing succeeds like success," in which Mr. Greeley said a wise thing. Few people can resist success, though they may be otherwise naturally hostile. Use this feature, if possible, in securing the third feature of your advertising.

(4) Desire to hear or see the unusual. Noel Shaw once promised that if a large crowd would come out on the following night he would show them how to make a pair of shoes in a minute. They came. He brought an old pair of boots and when the time came, calmly cut the tops off and slitted the front and punched eyelets. Then he said: "You have come to see me make a pair of shoes in a minute, and I have. Now I am going to show you in a few more minutes how your eternal souls can be saved for all eternity,"

and he did. We would not suggest a repetition of the performance, but a deep pondering of the underlying psychology.

(5) Desire to know. There are some things that almost every normal soul wants to know. There are some of these things that a Christian preacher can answer. Take advantage of that in planning the advertising. These are but a few of the psychologic facts that may be made usable in planning good advertising.

4. Satisfied Customers.

The American Advertising Association met in national meeting some time ago and adopted, as their central and scheme word, the word "truth." These greatest advertisers wrote it down once and for all that advertising that does not tell the truth is worse than no advertising.

(1) The final test. All the advertising in the world will do little good in the long run unless those reached become satisfied customers. If a standard shoe is advertised at half the usual price and the customers find that the shoe was not the standard at all, but a cheap substitute, the advertising campaign has worse than failed. It has wrecked all future possibilities.

(2) Delivery. Advertise what you can deliver, and by all means deliver what you advertise. If you say there will be a crowd, then have a crowd, or a frightful storm as a perfectly satisfactory excuse. It does not pay to say in the newspapers that great crowds are attending every night, and then allow each one who comes to discover that that simply is

not so. Do not pick the wrong thing to stress in the advertising. If you have, or are sure to have, a crowd, advertise that, if you desire, but if you are not sure, then pick something else to advertise.

(3) Stick to truth. Stick to truth, not imagination, in advertising. If you advertise the "friendly church," take no risks of any one coming and receiving a cool reception. Make the church a friendly church if it is the last thing you ever do. Otherwise do not advertise friendliness. If for any reason something comes up by which you are totally unable to deliver the goods advertised, frankly tell the public you failed, and why.

V. NEWSPAPER ADVERTISING

Our final word is in regard to newspaper advertising. The same general principles apply to newspaper advertising as to all advertising. This is true of both news story and "display ads."

1. Relative Value of Paid "Display Ads" and News Stories.

There is practically no comparison as to values. The news story is in every way superior. It sometimes pays to buy and pay for a "display ad" in order to open the way to get a news story. We are using the word "story" in the newspaper sense, by which we mean any article relating items of interest. Get the news story if there is any way to get it.

2. Why Space Is Hard to Get for News Stories about Religious Work.

Preachers as a class, and for most part, simply can not write newspaper material. Preachers may

deny this statement or resent it, but any editor will confirm it. Most preachers have never tried to learn how to write readable news material. They have the greatest story on earth, of interest to more people, they conduct the most important enterprise in the community, yet they simply can not write it up in news form. Every preacher ought to know how to write material that is not only acceptable, but desirable, for the newspaper. We can not here enter into a discussion of how to write, but we make the following two suggestions.

Study your own newspaper "write-ups" of your work from the standpoint of the strict outsider, and see whether, if you were the outsider, there is anything to catch your attention or hold your attention or arouse any desire to investigate. Then take the same list of facts contained and write them up ten times in ten different ways, trying to get the desired results. Pick out one fact with which you start, and build all the rest around it. Try to pick a fact that has some human interest in it.

Go to school to the editor or reporter. You can tell him much about what to do to be saved, but he can tell you much about how to write things so that people will read them and be interested. He will be glad to do it. Tell him frankly you recognize your failing and want to learn. Meantime, you may elicit the interest of the editor in yourself and your enterprise until he will take the trouble to write many a good story about your work. Incidentally, you may convert the editor, which is a final achievement in not only good advertising, but soul-saving.

VI. OTHER FORMS OF ADVERTISING

1. The Street Parade.

From time immemorial the well-prepared parade or pageant has been one of the forms of advertising. This has been used on a national scale, as in the great mission pageants of recent years, and when rightly used and abundantly prepared for can be used by a local church to wonderful advantage.

2. Church Building in a Day.

Where a tabernacle is being used, it should always be builded in one day, with as nearly the whole community helping as it is possible to secure. This will do more to arouse a general interest, get unlimited newspaper space and win the sympathy of a whole community than any other one thing.

3. Street Services.

As a people we have used the street services but very little. However, the "faker" and the agitator and some religious bodies use this method to great and constant advantage. There is no reason why ways could not be employed by which a local church could take advantage of this method of getting the gospel and the enterprises of the church before the people.

4. Special Days.

The services of certain Sundays can be builded around things of special interest. "Home-coming," "harvest home," "visitors' day," "old folks' day," "young folks' day," and so on without limit. Such days, well prepared for and well announced, reach the attention and interest of many in the community that could not otherwise be reached.

TEST QUESTIONS

1. Give a threefold definition of advertising.
2. From this definition tell why advertising is not only permissible, but important.
3. Give some Scriptural examples of advertising.
4. Give three good reasons for advertising gospel work.
5. Discuss each in detail.
6. Name at least nine methods of advertising.
7. Describe how each is used.
8. Give fundamental principles of advertising.
9. How determine whether a proposed piece of advertising will be worth its cost?
10. What determines what may attract attention?
11. Name six methods of attracting attention.
12. How overcome the difficulty of single-color and small-size bills?
13. What of the uses of cuts?
14. If advertising merely attracts attention, has it succeeded or failed?
15. Mention five means of holding attention and securing a reading.
16. Name five elements that may be used to arouse a desire to investigate or follow up.
17. Discuss each of these elements.
18. What is the fourth fundamental of advertising?
19. Discuss the relative value of paid news ads and news stories.
20. Why is news-story space hard to secure?
21. Give two ways to overcome this difficulty.
22. Give four other means of advertising.

XXVI.

CONSERVING THE RESULTS

OUTLINE STUDY XXVI.

I. NECESSITY OF CONSERVING THE CONVERT.
   1. Its Significance.
   2. Its Importance.
II. THE EVANGELIST'S CONSERVATION.
   1. In His Preaching.
   2. In the Thoroughness of His Work.
III. THE MINISTER'S CONSERVATION.
   1. In Genuine Concern for All.
   2. In a Definite Plan of Work.
IV. THE MEANS OF CONSERVING THE RESULTS.
   1. Early Reception into Church Fellowship.
   2. Enlisting Interest of the Church Membership.
   3. Special Services.
   4. The Social Phase of the Work.
   5. The Use of Literature.
   6. Enlisting Converts at Once.
      (1) In Bible Study.
      (2) In Some Definite Form of Christian Service.

XXVI.

Conserving the Results.

I. NECESSITY OF CONSERVING THE CONVERT

1. Its Significance.

Conservation is a great word. It merely means the preservation from loss or waste or injury. We hear much about conservation in these times. In fact, it is imperative on account of the multiplied demands made by the awful tragedy of the recent World War. But in spiritual things such tremendous issues are involved that we should be even more careful in making it effective. And nowhere so much as at the close of an evangelistic campaign is the need of conservation so imperative.

2. Its Importance.

The permanency of the evangelistic work depends much, very much, upon the fidelity of the minister and faithful workers just at this point.

It is a regrettable fact that many of those who have accepted Christ will slip back again into the old life, if some one does not care for them and carefully direct their feet in the paths of usefulness and knowledge.

Conservation of results should begin with the preparation for the revival to be held. And the fact that the minister holds his own meeting does not

alter the necessity of appointing the conservation committee along with the other usual, necessary committees. Much preparation should be made for the "babes in Christ" in the new Christian home. They should be fed upon the sincere milk of the Word, if they are to "grow in grace and in the knowledge of the truth."

Let us always remember, concerning the new members received into the church, that our duty toward them has only just begun, and that their Christian characters will become largely what our churches make them.

We need to realize that all of those who have come into our churches are just beginners. They have started, but we are to see that they do not turn back. They are souls we are to help and guide and teach and lead.

New members coming into the church assume grave responsibilities, but their responsibilities are no greater than those laid upon the church. Much is going to depend, in all our churches, upon how we do our duty toward the new members received.

II. THE EVANGELIST'S CONSERVATION

There are two ways in which the evangelist can render a valuable service toward the conservation of the convert: First, in the character of his preaching, and, second, in the thoroughness of his work.

1. In His Preaching.

The business of the church and the business of the ministry is to convert men from evil unto God—to turn men from sin into the path of eternal life.

Evangelists everywhere know that this is true. The evangelist's first and great task is to win men to Jesus Christ, the world's Saviour. The crying need of the day in the evangelistic world is for preaching that gives evidence of more study and hard work on the part of the evangelist and hews a little closer to the injunction, "Preach the Word."

If our evangelists in their preaching would root our minds and hearts deep down in the fundamental truths of God's word, we would find again the true conviction and sound conversion of New Testament days. When a person comes to Christ under these circumstances, he will not so easily be enticed again into the sinful elements of the world.

2. In the Thoroughness of His Work.

To the earnest New Testament evangelist there is something else of importance besides getting names on the membership roll. For this reason, many of our evangelists have the converts, after making the good confession, repair to an adjoining room, where the minister and workers get in personal touch with these new Christians. The evangelist should see to it that each department of the church work is presented to the converts. In truth, thorough and conscientious work must be done by both evangelist and minister, during the evangelistic campaign.

III. THE MINISTER'S CONSERVATION

"After the meeting" is a time of special responsibility and special opportunity for the minister. The evangelist may have been ever so thorough, but if the minister is not just as thorough in the follow-

up work, much of the good accomplished will be lost. Conservation is, therefore, the chief work of a minister and his people.

1. In Genuine Concern for All.

It should be the minister's constant endeavor to secure from each member of his flock, even the feeblest, some co-operation in the work to which the church is called.

In genuine concern for all, he ought to keep before their minds the extent and urgency of this work. The relation of the church to the community in which it stands, and its duty to do for the people round about the work that Christ would be doing if He were there, is the truth which he must constantly urge upon the consciences of his people. The possibility and the duty of some active participation in this work by every one of the new converts, as well as the older children of God, must be faithfully enforced. The minister must have genuine concern for all in the church in order to reach and hold and build them up in the fear of God and in the doctrine of the gospel.

2. In a Definite Plan of Work.

No minister can expect to have good results without a definite plan of work in conserving the results. We are sometimes inclined to say that it would be better for all our churches if they could be sifted, as Gideon's army was sifted; if the faint-hearted and the worldly minded could all be sent to the rear, and only the brave and faithful were left in the ranks. But this is the counsel of unwisdom. These timid and indifferent people in the church are

worth saving, and the only way to save them is to set them to work. Even if the work which they undertake is but slight, it will be good for them to feel that they are identified with the life of the church. In order to secure this co-operation of all, including the new converts, the first thing to be done is to have some definite plan of work and then conscientiously work the plan.

III. MEANS OF CONSERVING THE RESULTS

1. Early Reception into Church Fellowship.

Gather the converts into the church fellowship at once. They should be made to see that their allegiance to Jesus Christ involves a responsibility to the institution that Christ established to propagate His gospel throughout the world.

The church as a whole should have a grand reception, at which time future plans for church work can be outlined and old and new members become acquainted with each other. This will increase their interest in each other, and assist them in "mutual burden-bearing."

2. Enlisting Interest of the Church Membership.

There is a lot of unutilized interest in the church. And the wise and vigilant minister will not fail to find some task for every member of the church to do. "Rounding up" of the converts, is a work in which every member can have a part, if the assignments of such work be carefully made.

3. Special Service.

Special services should be held devoted to such themes as are fundamental to a true and earnest Chris-

tian life. Certainly this is a duty every minister owes to those uniting with the church.

4. Social Phase of the Work.

It is important that frequent meetings for the promotion of acquaintance and fellowship be held—meetings to which the entire membership should be invited. One of the deepest needs of our churches is a more perfect fellowship. It is needed to develop and express Christian sentiments of good will. It will aid greatly in cultivating and manifesting a genuine Christian brotherhood of "laborers together with God."

5. The Use of Literature.

The minister should see that every convert gets some good literature especially adapted to the need of those having just entered the Christian life.

Tracts may be used advantageously in strengthening and making secure the young Christian in his new life. Use tracts and good books freely in the work of conservation.

6. Enlisting Converts at Once.

Just as important as any of the things we have mentioned is that the convert should be enlisted actively at once in two definite forms of work.

(1) In Bible study. The Bible is the guide-book to govern every Christian. It is the business man's best adviser, the housewife's best guide, the Christian's best directory, and the young man's best companion. The Bible is the regulator of all worthy standards, the answer to the deepest human heart hungerings. It should fill the mind of every Christian, rule his heart and guide his feet. He should

read it slowly, carefully and prayerfully; not simply because he has been commanded to "study to show" himself "approved unto God," but because it is a mine of wealth, and the only guide-book in Christian living. It involves the highest responsibility, and will reward the greatest labor.

The proper use of the Bible is absolutely necessary to the development of the Christian life. The necessity of the daily study of the Scriptures as a means of spiritual nourishment and culture is the more apparent when we consider the fact that a great part of our Christian life is made up of activities. The nourishment of the Scriptures is as necessary to the spiritual life as that of food to the body.

Such a Bible class, therefore, should be organized as will afford the new convert opportunity for the study of the Word, which will best suit his need in the early experience of his Christian life.

(2) In Christian service. Our belief in Christ must culminate in Christian service or else the belief itself will wither away. Jesus said: "Even so let your light shine before men; that they may see your good works, and glorify your Father who is in heaven" (Matt. 5:16). In giving His parting instruction to His disciples, Jesus said: "Go ye therefore, and make disciples of all the nations" (Matt. 28:19). These passages ring with an optimistic call to service. We first express our belief in Christ and then go to work to render faithful, loving service.

It will be a great day when the thousands upon thousands of professing Christians come to a burning consciousness that service is the keynote of the

Christian's life. The pressing need in every generation is that the Christian should make a business of "serving" even as did our Lord. It is the Christian's first work. We can not too often remind ourselves that we can but serve Him by "serving" one another.

Whether we feel like serving or not, as Christians we must serve until we do feel like it, for this is the means which has been entrusted to us, by which we can lift the world.

a. Personal work. The most effective service is accomplished through personal work. Every man who accepts Christ becomes, in a certain sense, a personal worker to enlist others in His service and to give them the light of life.

b. Teaching. Jesus Himself taught the people, in large and small groups, on the mountain (Matt. 5: 1, 2), in the synagogue (Matt. 4:23), by the seaside (Mark 2:13) and in the temple (Matt. 26:55). He set an example of painstaking instruction for His followers.

c. Ministering to the sick. All of us should seek the privilege of ministering directly to the comforts and recovery of the sick. Wherever Jesus went, the people thronged about Him for the healing touch. He used His mighty power to heal and help humanity. There are many that are sick in body and mind. Here is a large field for this service of love and mercy.

d. Caring for the needy. It is the commonplace of Christ's teachings that we should care for the poor, afflicted and destitute.

We need to see with unmistakable clearness that Christian service is not simply spiritual ministry to men's souls, but that "pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world" (Jas. 1:27).

e. Reclamation of character. It is every Christian's duty to work for the reclamation of character. We need to fill our hearts with deep compassion for those who have fallen "by the wayside," and hasten the reclamation of character for the sake of Jesus Christ our Lord.

f. Specialized service. By specialized service we mean work designed to serve a certain end or ends. Some must be wholly occupied in direct specialized service, but all must be wholly devoted to the great tasks of the church. The work of a Christian is not reserved for peculiar talents. The task is as wide as life, with room for every human ability.

These are only a few of the suggestions that might profitably be made concerning the conservation of results of an evangelistic campaign.

If the minister will give himself, with studious earnestness to this work, he will not be disappointed in the permanent results of his recent evangelistic meeting.

TEST QUESTIONS

1. What is the significance of conservation?
2. Why conserve the convert?
3. What are the two ways in which the evangelist can render valuable service?

4. What is the chief business of the evangelist?

5. How will thoroughness in his work aid conservation?

6. Why do you consider conservation the chief work of the minister?

7. Can a minister have results without a definite plan of work?

8. Why early reception of the convert into the church?

9. Why should the entire membership be enlisted in the work?

10. Why hold special services?

11. What advantages in the use of good literature?

12. In what two special things should the convert be enlisted?

13. Why study the Bible?

14. What lines of service are offered?

15. Where does God call you?

XXVII.

FINANCING THE MEETING

OUTLINE STUDY XXVII.

I. THE PROBLEM STATED.
   1. The Evangelist.
   2. The Church.
II. TWO GENERAL PLANS.
   1. Freewill-offering Plan.
   2. The Salary Plan.
III. THE SUCCESSFUL "KELLEM PLAN."

XXVII.

Financing the Meeting.

I. THE PROBLEM STATED

1. The Church.

One of the most difficult questions in arranging for a series of evangelistic meetings by the average church is, "How can we finance it?" Many a church would have an evangelistic awakening if they could see how the money could be provided. This is most certainly looking at the problem from the wrong angle. If our people would first face the situation by asking the question, "How many souls can we save?" and, instead of worrying about the money, devote all of their time and energy to the business of promoting the work and to the privilege of winning men and women to the Christ and His church, they would find at the close of the meeting the finances all taken care of and a splendid harvest of souls. Let us have more faith in God, in the evangelist and in ourselves, and the money question will not look so large.

2. The Evangelist.

A few years ago, one of our evangelists, in negotiating with a church for a meeting, made this statement: "If we have a good meeting, the money will

come easily; if not, we don't deserve much." The first part of this statement is very significant, and every evangelist should understand its deepest meaning.

It is our strong conviction that an evangelist should hold a meeting, regardless of the finances, in as many fields as possible, where his methods of work are adapted to the condition of the locality. If the meeting is needed, let the evangelist go into it with prayer and a zeal for souls, and God and the people will see to the money. Of course, every evangelist can not receive the amount desired or his usual fee, but the joy of having helped a struggling congregation, or having planted the plea of the New Testament in a new field, amply repays for the loss.

II. TWO GENERAL PLANS

1. Freewill-offering Plan.

The freewill-offering plan has been successfully used by many of our conscientious evangelists and ministers. However, it is our candid opinion that the plan fails to meet the requirement of a real wholesome campaign for soul-winning.

Where this plan is used, money must be mentioned frequently, and, of course, given a very prominent consideration. If the evangelist has any mental reservations about looking after his own interest in this respect, he will not be sufficiently supported. If he mentions it frequently, then there are some who immediately question his motives as an evangelist, and think that he is more concerned about getting money than he is about winning souls.

The financial responsibility should always be placed upon the church and not upon the shoulder of the evangelist.

2. The Salary Plan.

This "stated amount" plan is not subject to the criticisms which we have made against the freewill-offering plan.

The church knows, beforehand, approximately what the meeting will cost, and can make provision for this item. When this plan is followed, many churches plan each year for their meeting, and include this item of expense in the total yearly church budget. In this way the expense of the meeting is shared by all and becomes a matter of common responsibility. We have no criticism to offer on the stated-salary plan, because each party knows the responsibility to be met before the meeting begins. Therefore, at the close of the soul-winning campaign, all are satisfied.

III. THE SUCCESSFUL "KELLEM PLAN"

The "Kellem Plan" for financing a meeting has been tried for many years, and is universally successful.

By special permission we hereinafter present extracts from Mr. Jesse Kellem's latest book, "New Testament Evangelism," Chapter VIII.

We recommend this plan to our churches everywhere as being the most successful and satisfactory plan of financing the meeting.

"I have seen a great many different plans tried, and in a large number of meetings, but this is the

best of all of them, for it partakes of the nature of the best in all of them. I do not claim any originality for it, because it is not mine. I have picked up suggestions throughout the years, until gradually the plan has formed itself. Briefly stated, it is a combination of the pledge and freewill-offering plan. On the second Lord's Day of the meeting, for reasons which we will notice later, pledges are taken in a public manner from the members of the church and from any friend of the church who desires to give. These pledges are to be made on the weekly basis, and they are to begin with the first Lord's Day of the campaign and close with the last one. In addition to these pledges, a freewill offering is to be taken every night of the meeting. On the last Lord's Day an offering is to be taken from the new converts. This is to be in the nature of a thank-offering, showing their appreciation of the work that has been done for them during the campaign. From these three sources—the pledges, the freewill offerings and the thank-offering at the close of the meeting—enough money will be secured to pay all of the bills of the campaign, and generally it will be found that it will provide a fine surplus when the meeting is over.

"Now, there are several reasons why the pledges for the support of the meeting should be taken on the second Lord's Day:

"(1) All the members will be present on the second Lord's Day. It generally takes a week to get started in a good meeting, and by the end of the first week every one is becoming interested; they are

acquainted with the evangelist, and on that day they will all be present.

"(2) They should be taken on this day, also, because it is right to get the finances out of the way in the first part of the meeting, so that the matter of soul-winning may be stressed from that time on to the close of the campaign. If the last of the meeting is used for this purpose, it leaves the wrong impression on the minds of the people, as we have already noted. If this day is used for the purpose, the matter of money will not interfere in any way with the progress of the campaign.

"(3) The pledges should be taken thus early, in order to tie the members up with the work to be done. As we have before said, there is no better way for a man to become interested in the work of leading men to Christ than for him to put some of his life into it, and money is coined life. Into a dollar he has coined a part of his muscle and his brain, and he has thus made that dollar sacred. When he invests some of that life in the work of saving his brethren from their sins, he will immediately become vitally interested in the success of the work. "Where thy treasure is there will thy heart be" (Matt. 6:21).

"(4) The pledges should be taken on the second Lord's Day, because, if they are taken thus early, the last part of the meeting will be left free so that the evangelist can tie up the new converts with the work of the church in a financial way. That this is one of the most potent ways to hold a man in the kingdom is easily understood, and time must be left for it.

"In preparation for the second Lord's Day, a special meeting of the officers of the church should be called. This meeting should be called early in the week, so that time may be given for the preparation which is so essential to the best success. It is a good plan to have this meeting on the way the very first Lord's Day, and not later than Tuesday night. At this meeting the evangelist should explain carefully the plan to be followed, or, rather, the plan that he has followed up to this time. He should not place it before his brethren in a dogmatic manner, but rather as the best plan he has known. He should recognize that their community may be a little different from others in which he has served, but that, generally speaking, the plan he suggests is the best one he has known. He must clearly state it, so that there may be no possibility at all of any misunderstanding. If he follows this method, he will find that the board will enthusiastically adopt his plan, and that he will have them solidly behind it. In a word, it will become their plan. At this meeting, also, a financial committee should be appointed, if one does not already exist, and on this committee the strongest men should be placed. Now, this committee should not be too large; three, or at most five, men will be found to be sufficient. At this meeting, also, it should be decided who is to be the master of ceremonies on the day the pledges are to be taken. It is sometimes a good thing, also, to get some of the pledges from the officers of the board that very night. Careful preparation will go far in bringing the success desired.

"The duties of the finance committee are very important. They should come together as soon as possible after the meeting of the board and decide upon the weekly budget which must be raised. Of course, every item of expense—salaries, traveling expenses, entertainment, advertising, etc.—must be included. As soon as the amount to be raised is determined, then it is a good plan to decide on how much shall be asked for as the highest weekly pledge. This will depend altogether on the amount to be raised. It has been my own experience that one-third of the weekly expense should be secured in the first four pledges. This will, of course, be modified by the amount to be raised and the number of members in the church to raise it. The committee should then quietly canvass the best givers of the congregation during the week, and secure from them the largest pledges, so that, on the morning of the second Lord's Day, everything will go smoothly and without any hitch.

"In answer to the question which always arises here as to who should preside on the day of raising the pledges, no definite answer can be given. Generally speaking, if the minister of the church is a popular man with his congregation, if he has a good bit of humor in his makeup, if he has enthusiasm, he will be the best man for the work. Many times, however, the minister does not possess these necessary characteristics, and it would be a grave mistake to have him try to secure the pledges. There are times when it is necessary for the evangelist to do this work, although it is not the best

taste for him to do it. He should reserve his part in raising money until the last of the meeting, when he is to take time to raise debts, if there be any, and to pledge the new people to the local work and missions. The man appointed to do this work must be one who can keep his audience in a good humor all the way through.

"In preparing for the second Lord's Day service, some psychological helps should be taken into account. If possible, on the evenings just preceding that day, a great effort should be made to secure a number of fine additions to the church. There is nothing that will put people in the right mood for this day like additions to the church, for this is an evidence that the work is succeeding. It is also good to make a great endeavor for a Bible-school invitation just preceding the morning service. The teachers and officers can be working on this all through the week, and everything will be in readiness for the great day. The Bible-school service should be a little shorter than usual, so as to give plenty of time for the invitation. The Bible school must close promptly, so all the time needed may be given for the work of securing the pledges. If, in the invitation, a touching appeal can be made, and a number of boys and girls and men and women can be induced to confess their faith in Christ, the atmosphere will be just right for the following important service. It should be emphasized all through the week that the main invitation on the Lord's Day morning will be extended at the Bible-school hour. It will be of little use to expect any additions after the regular morn-

ing service on the day when the pledges are taken. The main emphasis has been placed on finance, and it is seldom that any one responds at the morning invitation. It should be kept in mind, however, that the objective to be reached in that service is the financing of the meeting, and everything should be made to contribute to that end.

"The service itself, at which the pledges are taken, is one of peculiar interest. Everything possible that will tend in any way to interfere with the work in hand must be sidetracked. The first song should be the communion hymn. After the communion and offering, another hymn can be sung. After this hymn, and preceding the morning sermon, the one who has been chosen to secure the pledges should then take charge and do the work. This should always be done before the sermon, and never after it. Remembering that this is the objective to be reached, it should have, after the communion supper itself, the first place. If you have time left for a sermon after this work has been accomplished, well and good. The sermon, however, on this occasion must take the secondary place. The one who is to raise the money should then state clearly the work that he wishes to do, that it is to be done in order to get the financial side of the meeting out of the way, in order that the time may be spent in winning souls, and that at the close of the meeting the evangelist may have the time for the purpose of lining up the new converts with the work of the church. He should state carefully the budget to be raised and the terms of the pledges, that they are to

begin with the first Lord's Day of the meeting and to close with the last one, each Lord's Day counting one full week. This must be made so clear that no one can misunderstand it. It is well, if he can do so, to give a glowing and enthusiastic commendation of the success that has already been accomplished and a prophecy of the results which will come in the future days of the meeting. In asking for pledges, it will be of value if he will begin higher than the amounts that he knows have already been pledged. Then, when he comes to the largest pledges that have been made, every one will be anxious to do their part, and he will find the work easy.

"A moment may be very profitably given just here to the consideration of the freewill offerings to be taken during the meeting. In times past, there were many who objected to taking a public offering, and even now there are occasionally a few who think that it is not just the thing to do. But why not? In these modern days your audience is continually changing. Every night there are new people, and these people are used to giving to the church. Not only so, but it is good to teach men that money has a place in the work of the kingdom of God. Many good men have failed in the service of the King because they were afraid of money. These offerings, while they may not be always large, depending, of course, upon the size of the audience attending, will help in a fine way, and they should be taken. Not only so, but they should be taken every night, especially if the place where the meeting is being held is of any size at all. As to the

effect on these offerings after the pledges are taken, it might be here noted that it does not seem materially to affect them at all. The members of the church know that their part is to be paid in pledges, hence the loose offerings of each evening are, as a rule, from those who do not belong to the church or those from sister churches.

"A fine surplus in the treasury of the church, after the meeting is closed, will have a great effect upon the membership. It will make the next evangelistic campaign easier, for the people will remember the ease with which they financed the former one. It will make them happy, also, because it will mean success, and nothing succeeds like success. It is, therefore, a fine thing to strive in every campaign you hold to leave money in the treasury of the church. It will make the work of the minister less difficult, and will leave the people kindly disposed toward you and the great work you are doing for the King."

TEST QUESTIONS

1. State the problem.
2. What are the two general plans?
3. What are the advantages of the freewill-offering plan?
4. Why is the salary plan subject to criticism?
5. What is the most successful plan?
6. Give in detail the "Kellem Plan."

XXVIII.

AN ADEQUATE EVANGELISTIC PROGRAM FOR THE LOCAL CHURCH

OUTLINE STUDY XXVIII.

I. RECRUITING.
   1. Increase of Membership.
   2. Revival in Every Church.
   3. Enlisting the Unaffiliated.
   4. Observe Decision Day.
   5. Every Teacher an Evangelist.

II. TRAINING.
   1. Personal Evangelism.
   2. School of Evangelism.
   3. Evangelistic Library.

III. SERVING.
   1. Group Evangelism.
   2. Special Groups.
   3. Life Recruits.
   4. Field Survey.
   5. House-to-house Evangelism.
   6. Every Preacher Evangelizing.

XXVIII.

An Adequate Evangelistic Program for the Local Church.

THE chief end of the church is to carry on the work which brought Christ into the world (Luke 19:10; Acts 1-8). All things should be made to serve this purpose.

The activities and methods in the work of evangelism have a wide range. What is highly successful in one community may prove, however, a failure in another. The means which produces large results at one time, tried again in the same place at another time, may show very small results. The problem of each church and community needs to be studied, and that means may be properly adjusted and adapted to the end sought to be accomplished. It is remarkable how Jesus always adapted Himself to the time and circumstances. It is the really earnest spirit desiring to bring men to Christ which will produce the largest results. Mere machinery of effort is doomed to failure, but when the spirit is in the wheels and is adequate to the moving of them, the results are sure to be large.

More and more the church is feeling the responsibility for the welfare of the individual and of society and of the State. Hence, the activity of the church

is seeking to evangelize men, not only at home, but throughout the world.

It is a fact, however, that every church needs an adequate evangelistic program in order that this work may be prosecuted with the utmost vigor and enthusiasm.

We suggest in this study a few aims and plans in the field of church and Bible-school evangelism.

I. RECRUITING

1. Increase of Membership of Local Church.

With the church aroused and each individual member seeking to do his best, many will be added to the membership of the church, having been won to Christ. To secure the best results the church should fix the number of accessions desired. This can best be determined by a given percentage of increase of the membership.

2. Every Church Have a Revival.

A revival is a new beginning of obedience to God. Christians will have their faith renewed. This will lead them to labor zealously to bring others to Christ. They will feel grieved that others do not love God, when they love Him so much. And they will set themselves feelingly to persuade their friends to surrender to Christ. For this reason every church should hold at least one revival during the year.

3. Definite Campaign to Enlist Unaffiliated.

A list of all the unaffiliated may be given to the members of the local church who will agree to call on them and to urge them kindly to identify themselves with the church as soon as possible. Many people are

not identified with the church to-day because they have never been personally invited. This special campaign of enlisting the unaffiliated should not be neglected.

4. Observe Decision Day.

Many decisions are made on Decision Day in the Bible school. However, if there were no results other than the influence of the invitation service, it would be well worth while.

5. Every Teacher an Evangelist.

It is the teacher's business to lead his pupils to Christ. Let every teacher see to it that from this moment all the influences that go out from his class should be influences for Christ.

II. TRAINING

1. Personal Evangelism.

(1) Why a study course. To the sincere Christian, his greatest joy and privilege is the opportunity to make his Master known to others and to win them to the same glad service he has undertaken. To do this effectively, he must know his Bible and understand how to use it. One of the best aids he can secure to this end is a course of training in personal evangelism; the studies will help to thoroughly equip him to teach others the way of the Lord more perfectly. The plan and contents of a practical handbook in personal work should be such as to make it invaluable to the Christian worker in actual touch with individuals. There are many good courses, at present, for use as text-books for Bible-school classes, study groups, special classes and prayer-meetings.

(2) Suggested plans. Organized Bible-school classes, special mid-week classes, pastorless churches on each Lord's Day morning. Ministers and evangelists may organize special classes for the purpose of training workers for meetings. Also ladies' aids and missionary societies.

2. Schools of Evangelism.

Every church represented in a school of evangelism.

Call forces together and arrange for State, district or county school of evangelism. Be sure to take into consideration the number of churches and size of territory to be covered.

3. Evangelistic Library.

The minister of the church and the superintendent of the Bible school will do well to secure a permanent evangelistic library to be kept in constant circulation.

III. SERVING

1. Group Evangelism.

Choose now a place, or places, where you and your members will go this year to plant a Bible school or outpost preaching-point or church of Christ, or to hold a meeting in and for a closed or struggling congregation.

You may be able to bring to pass a county group evangelism rally.

You may be able to be the means of arousing an interest that will result in district group evangelism.

2. Special Groups.

There are many outstanding examples to-day of this type of work. The attention of the church is

especially called to groups, such as Indians, foreigners.

3. Life Recruits.

Gospel bands and lay preachers are needed by the hundreds to help in all phases of gospel work in the outlying and smaller or unentered places. There is a work for every life recruit.

4. Field Survey.

Every church make survey of its territory.

5. House-to-house Evangelism.

By personal effort, also by distribution of tracts, literature, etc.

6. Every Preacher Evangelizing.

Every preacher holding meeting, backed by his own congregation, in some other field.

What is needed in our church household to-day is not so much an adequate program, but a mighty spirit of evangelism, which will lead the people to seek in every possible way to lead men and women to Christ. Given such a church as this, many of our present-day problems will be solved.

TEST QUESTIONS

1. Does every church need an adequate evangelistic program?
2. Give the threefold program.
3. How increase the membership of the church?
4. Name five ways of building up the membership.
5. State the importance of training the membership.
6. What are the suggested plans?
7. In what ways can the church best serve?
8. What is most needed in our churches to-day?

AFTERWORD

THE GOSPEL'S POWER TO WIN

THIS volume began with "The Evangelism of Jesus." It now fittingly closes with "The Gospel's Power to Win." The first chapter was an introduction to all that was to follow; this chapter is merely an afterword.

Will this gospel of which we have talked all the while win? Will its cause triumph in that it shall win the world to the Christ of the gospel? Shall the black clouds that now threaten governments, threaten moral standards, threaten all religion, threaten life itself, be driven back and displaced by some power, and that power the gospel of the lowly Christ?

There is power in mighty armies when mustered in millions. There is a greater power, however, of which the marshaled armies are but the manifestation. That power is the power of an implanted idea or sentiment.

The idea crystallized by Nietzsche, of Germany, the idea of "superman and the survival of the fittest," was the power that plunged a world into war, sent forth the marching armies and baptized the nations in blood and tears. The social and political ideas of Karl Marx have penetrated the political, social and religious consciousness of millions, until to-day Russia

has reverted to political, social and religious chaos, and the church and social fabric in every nation have been made to tremble and quake. There is scarcely a home so remote or a fireside so protected that they have not in some way been made to feel the far-reaching effects. The sacred desk consecrated to the preaching of the gospel of Christ has reflected and sometimes re-echoed the sound.

Is there an idea or an ideal in all the world that can lift men and nations out of sin, deceit, selfishness, death and destruction? If there is such an idea, where is it to be found if not in the love of God as revealed in a redeeming Saviour? Where is that idea contained if not in the gospel? How shall men be won to God if not by that gospel preached, for "the gospel is the power unto salvation" (Rom. 1:16)?

The marshaled hosts of men have overcome the defenses of nations, the cohorts of science have successfully attacked many of the strongholds of hardship and disease, but two things have never been successfully attacked by any human power or wisdom. These two are sin and death. Men able to conquer a world have themselves been conquered by sin and death. One alone has come saying: "I am come that ye might have life." One alone has dared to attack the stone gates of death. One alone attempts to destroy the power of sin. Many have sought to destroy; one alone has come saying: "I am come to seek and to save." Many have attempted by the power of personality to drive men or to rule men; one alone has come attempting by the power of His personality to uplift men, all men. Can that message

of His love and power win among men of all kinds and in all nations?

This gospel has been tested again and again, and over and over. It remade Peter, the weak; Mary Magdalene, the defiled, and Thomas, the doubter. It found Thomas B. Gough a drunkard in a gutter, and made him a firebrand for the forces of righteousness. It found Africanus an outlaw even among savage cannibals, and made him a man clothed, cleansed and Christian, able to stand before Queen Victoria and plead that the redeeming power of the gospel be sent to his people, enslaved in sin and benighted in savagery. It found islands of the South Seas inhabited only by people in the deepest mire of cannibal beastliness and heathenism, and in one generation redeemed a race to Christian standards, life and hope.

The gospel has met every kind of foe in every age, and has arisen triumphant from every conflict. Repression, oppression, hatred, fire and slaughter have been turned upon it again and again, and yet it goes on bearing its message of love and hope and righteousness in climes more numerous and to nations more populous than ever before. It now speaks in six hundred and ever-increasing numbers of tongues and dialects. It sails every sea, it is penetrating every forest and scaling every mountain.

Recurring Saturnalia of sin, in every age, have swept away thousands like devouring prairie fires, and have caused some to doubt the gospel's power, but in the darkness and slaughter its cup of mercy is ever extended and its light of hope has never ceased to

shine. It still goes on to bless and brighten and cheer and encourage and guide and assure in every step of life, from the birth-chamber to the dark chamber of death.

Leaving out the inherent evidences of the gospel's power which appear in the gospel itself, its very survival from its many foes would show it as indestructible and sure to accomplish that where-to the Lord has sent it. The gospel's severest tests have come not from the household of its enemies, but from within the household of its friends. In all its centuries it has never had one perfect representative, and yet it has survived all that. In all its centuries it has had millions of poor, weak, stumbling and failing representatives, and yet it has survived all that. Crimes have been committed in its name and by its representatives and erring zealots, and yet it has survived all that. Unnumbered attempts at human improvements and interpretations have dimmed its radiance, deluded its followers, and divided its forces, but in the face of all that it has gone steadily forward. What may it do when its friends, with purified hearts and chastened spirits, shall uplift a united voice and go forth as heralds of the gospel itself?

This volume, which is a plea and a plan for a vastly increased number of laborers in the Lord's ripe fields, is sent forth with the firm conviction that there is nothing so powerful to restore and strengthen faith in the gospel as the putting of the gospel to the test, and watching it do the work where-to God has sent it. TRAVERCE HARRISON.

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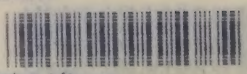

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